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JOURNAL OF MR. RIGGS ON A TOUR IN SYRIA.

A principal cause for Mr. Riggs's leaving his station at Smyrna and visiting Beyroot, Jerusalem, and other places in Syria, as noticed in the extracts from his journal inserted here, was the restoration of his health, which had been for many months much impaired.

Mr. and Mrs. Beadle and Mr. and Mrs. Sherman, of whom Mr. Riggs speaks, were on their way from the United States to join the mission in Syria and the Holy Land.

Voyage from Smyrna to Jaffa—Remarks on Jaffa.

Left Smyrna October 10th, 1839, in company with Mr. and Mrs. Beadle, and embarked about sunset on board the *Seri Pervas*, Austrian steamer, bound for Beyroot. Sailed about ten, P. M., 11th. The weather was remarkably fine, and the sea smooth. At sunrise we were off Scio, and had a fine view of this beautiful but unhappy island. Without anchoring, we landed passengers and glided on our southerly course. About noon we were opposite Samos; and in two hours more, opposite Patmos, an island which brought to our minds associations of the deepest interest; but we did not pass sufficiently near to get a good view of it. At Cos we cast anchor and remained three hours; as it was evening we could not obtain a view of the country of Hypocrates. During the whole of the day we were nearly on the track of the apostle Paul, as described Acts 20: 15, 16, and were much interested in noticing his different stopping places, as mentioned in that narrative, and in read-

ing his most touching address to the elders of the church at Ephesus.

We were very comfortable on board, and found the officers polite and kind. No objection was made to our asking the divine blessing and returning thanks at table, and we had opportunities of social worship in the cabin occupied by Mr. and Mrs. Beadle.

12. Reached Rhodes early this morning and remained there at anchor until noon. This island is interesting on account of the brave defence here made by the knights of St. John against the Turks. Many of their houses, walls, towers, and pavements still remain, and are objects of interest to the curious traveller. We looked at them hastily, as our time was limited. As it was Saturday we went also into the synagogue of the Jews, who form a considerable portion of the population of Rhodes. The synagogue was large and well filled. They were reading in Hebrew a portion of the history of Abraham. But alas for the veil that is on their hearts! In one thing the Jews, the Mohammedans, and the Christians of these countries agree, viz. that all their services are performed in an unknown tongue.

13. Sabbath. At sea all day, in the morning quite out of sight of land. In the afternoon Cyprus was in sight, and about sunset we passed its southwest cape. We had a quiet day, and a pleasant season of social worship in the cabin.

14. Anchored, about two in the morning, at Cyprus. Visited the mission families, and the grave of brother Pease.

15. At six this morning cast anchor in the harbor of Beyroot. The appearance of Beyroot from the water is very agreeable. The houses are all of stone and have a solid appearance. On the

left rises Mount Lebanon, with its summits hid in clouds. On the right are the gardens, with country-houses interspersed among the trees. These, as well as the town, are situated upon a rising ground, which gives the whole view a fine appearance. Contrary to the assurances which we received at Smyrna, (and upon the strength of which I resolved upon this journey,) we were still subjected to quarantine. The pretence was, that since the steamer last touched here they had sent an express to Egypt for definite instructions, and were awaiting an answer. Mr. and Mrs. Beadle and Mrs. Pease went accordingly to the lazaretto. Fearing the influence of even a short stay there upon my health, I determined to go to Alexandria and return by the same steamer, which the agent politely offered to permit me to do for half the regular price. Toward evening, however, Mr. and Mrs. Sherman succeeded in making their arrangements to proceed by this opportunity to Jaffa, on their way to Jerusalem, and when they came on board I resolved to accompany them.

16. We anchored at Jaffa about nine, A. M., but owing to various delays we did not land till the middle of the afternoon; and it was nearly sunset when Mr. Sherman's goods were all safely stored in the lazaretto. Jaffa is built upon a small round hill close by the sea. It is surrounded by a wall and fosse and has but one gate now open. The houses are all of stone, and most of them with domes, though some have flat roofs. The stranger, in approaching it, seems to himself to be coming to a town full of mosques. Harbor there is none; vessels anchor in the open sea, but they cannot remain any where in the vicinity in stormy weather. A few small boats take shelter behind a long irregular ledge of rocks near the shore, which has by some travellers been mistaken for an artificial mole. Behind Jaffa, and to the left as viewed from the sea, is an extensive plain, at this season parched and dry, but still having the appearance of considerable fertility. This is the Plain of Sharon. It stretches far to the north, and in the east is backed by the mountains of Ephraim. To the right, that is south of Jaffa, the country is undulating and for the most part sandy and barren. The lazaretto, which was to be our abode for a few days, is rather pleasantly situated on a declivity south of the town and facing the sea. The prospect is fine, and the air good. We had also plenty of room for walks along the sea-shore,

and opportunities of bathing in the sea. In our walks we observed several tanneries situated quite on the shore. There is no stream in the vicinity, and hence the tanners locate their establishments near the sea, which they use instead of vats for steeping the hides. I was interested to observe this incidental circumstance, corresponding even to the present day with the fact of Simon the tanner's house being by the sea-side.

We remained in quarantine until Monday, the 21st, when the steamer, which had been admitted to free communication at Alexandria, returned, and we were consequently liberated. Our sojourn there had been an agreeable one. All our company, six in number, were professedly pious, and we united every evening and morning in social worship.

Ride to Jerusalem—First Impressions of the City.

Though we got pratique on Monday afternoon, it was not till Wednesday afternoon that we could set off, owing to the difficulty of making arrangements for the transportation of Mr. Sherman's goods. Great multitudes of pilgrims are flocking at this season to Jerusalem, where they spend the winter, consequently all the animals that can be obtained are in constant demand, and many are obliged, as we were, to wait. At length we succeeded in procuring the requisite number of camels for the goods, and of donkeys for ourselves to ride on, and left Jaffa about three, P. M., October 23d. Our road lay across the south part of the plain of Sharon. We saw no roses there, and indeed scarce any vegetation, for the early rains had not yet commenced. The plain, however, presented the appearance of having yielded good crops in their season. On our left, as we were crossing the plain, lay the village of Lydda, now called Lydd, where Eneas was healed, and where Peter preached the gospel, Acts 9: 32, etc. After riding four hours, about two thirds across the plain, we came to Ramla, the ancient Arimathea. Here we were hospitably received and lodged for the night by an Arab gentleman who has the appointment of consul for the United States, but who cannot speak English, or any other European language. Indeed I was told there was not an individual in the place who could. We had in our company a Greek who spoke Arabic, and through him, together with the occasional use of a few words of Turkish and Arabic, we

made ourselves understood, at least, for the most necessary purposes. The consul is an aged man and keeps up the old customs of his country. The females of the house, for example, occupy different apartments from the men, and we saw nothing of them.

24. In the morning we rose early and pursued our way. After about two hours we entered the mountains, which we found not less dry and barren than the plains, having no verdure, except that of a few olive trees here and there, which are seen all the year round. Under one of these we sat down at noon and partook of some food, which the consul had kindly provided us. We came to no village on our way, until within about eight miles of Jerusalem, where lies the village of Abr Goosh, the robber, formerly such a terror to travellers. He is now in favor with government, lives in Jerusalem, and has even a pension for some military services. The region of his former depredations is considered as safe as any other part of Palestine.

The last part of our way was over a very rough and rocky district. We ascended heavily all the way. Jerusalem itself is on high ground, the roads to it ascending a good deal from every direction. Hence the phrase "going up to Jerusalem" was applicable to journeys from all parts of the country. We hastened to reach the city before sunset (for at that hour all the gates are closed) and were happy about five o'clock to find ourselves at the house of our brother missionary, Mr. Lanneau.

I could not at first realize that I was actually in the Holy City. The approach on the northwest side is very unpromising. The inclination of the ground on which the city is built being nearly in the opposite direction, one obtains but a very imperfect view of it in coming from Jaffa. The grey walls, and the low stone houses, surmounted by domes of the same material, give to the whole place a very sombre appearance at first. After a few days, however, spent by the traveller in visiting the deeply interesting localities in the neighborhood, he begins to group them together in their relations to each other, and to the Holy City, and at length feels with much satisfaction that he is indeed in Jerusalem; that he is treading again the same soil which was trodden ages ago by prophets and apostles, and by the Lord of Glory himself when veiled in humanity. Such were my own feelings.

Ride around the City—Various Objects described.

On the third day after my arrival, in company with Mr. Nicolayson and some other friends, I rode round the city and visited most of the spots of peculiar interest in the environs. We went out by the Bethlehem gate, on the southwest side, from which we entered immediately the valley of Gihon. Proceeding southwardly, and descending between the dry bed of the Gihon on our right, and the steep declivity of Mount Zion on our left, in about ten minutes we came to the lower pool of Gihon, an immense cistern, the right and left banks of which are irregularly hollowed out of the native rock of the two hills; and the northern and southern extremities are formed by walls across the bed of the winter torrent. The southern and lower one is very thick and strong, and I should think it forty or fifty feet in height in the middle. Thence proceeding in a southeasterly direction about a mile, we came to the place where this torrent joins that of the Kedron. These both have the appearance of being the beds of large torrents. In fact, however, they are entirely dry at present; and are said by our friends who reside here, to be so always, except during and immediately after rains. Directly in the bed of the united torrents, just below their junction, is a perennial fountain of good water, called the fountain of Nehemiah. Perhaps it was discovered or opened by that pious and patriotic governor of the restored exiles. The Mohammedans, however, call it the well of Job, (Beer Ayoob), and have a tradition that that patriarch was cured of all his maladies by bathing in its waters. From this place we followed up the bed of the Kedron, which lies along the eastern side of Jerusalem. At the distance of three or four hundred yards we came to the pool of Siloam. The village of Siloam is on the east bank of the Kedron, but the pool is on the west side, toward the city. Its waters still flow in considerable abundance, and fertilize the grounds round it. We tasted the water and found it drinkable but brackish.

Continuing along the bed of the Kedron about half a mile further, we came to some ancient tombs or monuments, situated on its left bank, the most interesting of which to me, as it was doubtless the most ancient, was the pillar of Absalom, the construction of which is mentioned 2 Samuel, 18: 18. No doubt is entertained, so far as I know, that this

is the monument there described. Its architecture is different from any thing which I had before seen. The bottom is cut from the solid rock. This part is perhaps fifteen feet in height, and is surmounted by an antique cornice. The second story, as I may call it, is somewhat less in height, built of heavy blocks of hard limestone, and surmounted by another cornice. Above this is still another story, consisting of a single block of limestone in the shape of an incurvated cone, the upper part of which is quite slender. The whole is altogether unique, and even without the aid of tradition, gives one impressions of a very remote antiquity. This is just opposite Mount Moriah, on whose level summit the temple anciently stood. Leaving this monument, we ascended the Mount of Olives, and directed our course toward Bethany. Just before reaching the top, we turned round and obtained a view of Jerusalem, perhaps the finest, and in one respect certainly the most interesting, which we got from any direction. Immediately below us was the deep ravine of the Kedron, which our Savior so often crossed to seek the retirement of the garden of Gethsemane; and the nearest object on the other side was the grand platform on which once stood the temple of Solomon, but now the mosque of Omar. Beyond this lies the city spread out upon the summits of mounts Moriah, Zion, and Acra, almost as high as the Mount of Olives itself, and sufficiently inclined toward the east to give, from that direction, the most complete view of its entire extent. But the whole scene must be regarded by the Christian with ten-fold interest, when he remembers that it was just here that our Lord, near the close of his earthly ministry, beheld the city and wept over it, and said, "Oh that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes." The position of the hill is such as leaves no room to doubt that here is the scene of the transaction recorded Luke 19: 37-44. Alas! that the present inhabitants of Jerusalem have as little idea of the things that belong to their peace, as those had whom our blessed Savior longed to gather "as a hen gathereth her brood under her wings," but they "would not." After proceeding a short distance on the hill, we got a splendid view toward the east and south. Before us was the Dead Sea (distinctly visible and appearing not more than half as far from us as it really was) with a part of the plain of Jordan and

the mountains of Moab stretching beyond; and on our right were the hills and valleys of Judea.

In passing over this part of our way we were met by numbers of peasants, going with the produce of their fields to the city; and I was struck with the salutation which they all without hesitation addressed to us, viz. *Salam aleycum*, "Peace be to you;" to which we responded *Aleycum salam*, "To you be peace." This ancient and beautiful salutation is now generally confined to Mussulmans. In the villages of Palestine, however, and in Mount Lebanon it is used by the native Christians, and addressed freely to foreigners.

We proceeded to the eastern extremity of the Mount of Olives, and there came suddenly upon a little village about two miles from Jerusalem. This was Bethany. It is now called Lazaria, from Lazarus, whom our Lord here called out of his grave. I do not know what evidence there is that the tomb which they now show us as that of Lazarus was really the place of his sepulture. No doubt can exist, however, that this is Bethany, the place where he lived and died and was raised to life by that voice which will one day wake all who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. Here our Lord often came; and particularly while attending the festival during which his apprehension and crucifixion occurred, we are informed that he was in the habit of lodging at Bethany, and of going early every morning into the city, to be present at the morning service of the temple; and it was in going from Bethany to Jerusalem that he rode upon a young ass, and was greeted with "Hosanna to the Son of David." Excepting the deep and narrow cavern now called the tomb of Lazarus, which we entered by the light of candles brought with us for the purpose, there was nothing of interest to be seen at Bethany. So we turned our faces immediately toward Jerusalem, taking a path which wound first around the northern declivity of the Mount of Olives, and then led us to its summit very near the city, whence it is said that the Savior ascended to heaven. We went into the chapel of the ascension, built over the supposed spot whence the Savior left the world, and were shown, in a rock, near the centre of the chapel, something like the print of a foot, which the pilgrims are taught to believe was miraculously produced by the foot of our Lord when he ascended. The spot is kept covered, and is kissed with great

reverence by the pilgrims. From the closing verses of the gospel according to Luke, it would seem probable that the actual place of our Savior's ascension was on some part of the Mount of Olives nearer to Bethany; but however that may be, and however pleasant it might be to know the exact spot, we have reason to bless God that neither our acceptance with him nor our sanctification depends upon any such knowledge; but that we live under a dispensation which enjoins true and spiritual worship of God, without regard to the place where it is offered.

From the Mount of Olives we descended to the garden of Gethsemane, the location of which is identified with tolerable certainty, and after plucking a few olive leaves as a remembrance of this most interesting spot, from trees many centuries old, we crossed the Kedron, and directing our steps to the north-west, rode about a mile, most of the way through a grove of olive trees, and visited what are called "the tombs of the kings." These are extensive subterranean structures, excavated in the solid rock, the doors of the different apartments having been cut, each from a single block of hard limestone, and beautifully carved. The whole must have been a royal work, but what kings were here interred, and even to what age the work should be attributed, is very doubtful. From this place we returned to Jerusalem, and completing the circuit of the city, entered by the Bethlehem gate, (also called the gate of Jaffa,) by which we had gone out in the morning.

Excursions in the Vicinity—Bethlehem—Jericho—Jordan.

27. Sabbath. Attended the service of the English church, performed at the residence of the British consul, by the Rev. Mr. Nicolayson, of the London Jews Society. Mr. L., our travelling companion from Beyroot, preached an edifying discourse. At one, P. M., Mr. Lanneau had an Arabic service, at which about a dozen natives were present, most of them from neighboring villages. They listened with apparent interest to Mr. L. and frequently expressed aloud their assent to his remarks.

28. Rode in company with some English friends to Bethlehem, Rachel's tomb, and the pools of Solomon. The latter, three in number, are a truly grand and royal work. The largest is about a furlong in length, and the smallest not much less. The breadth is perhaps half

the length, and the depth, I should think, from 100 to 150 feet. They are filled during the winter with water from the neighboring mountains, which is conveyed from them to Jerusalem by an aqueduct skirting along the edges of the hill, after the ancient fashion, in order to preserve the level. The pools contain water still from last winter, though the rainy season is just about to commence.

Bethlehem is of course one of the most interesting spots on the face of the earth, as having been the place where that grand event occurred which occasioned the song of "Glory to God in the highest, peace on earth, and good will to men" to be proclaimed by the voices of the heavenly host. But the interest of the christian traveller in Bethlehem is not a little marred by the character of the statements made to him on the spot. He is led down several flights of steps, and is showed the very spot of the Savior's birth in a cave, into which horses or cattle could scarcely be brought by force—a place consequently not very likely to have been used for a stable. Besides the manger, (now cased with marble and adorned with pictures and lamps,) he is shown the spot where the magi opened their treasures, the tomb of the innocents, or children slain by Herod's order, the number of which, according to tradition amounted to fourteen thousand! the study of St. Jerome, where they say that he translated the Scriptures, the tombs of Eusebius, Paula Eustochia, etc. This grouping of so many things together, and particularly the idea that all the innocents were gathered together and buried here, excites doubt and tends to a suspicion of every thing stated by the monks. Were I to visit Bethlehem again, I should feel inclined not to enter the so called grotto of the nativity, but to ascend the hill and look simply at the natural features of the place and of the surrounding country; to reflect that here my Savior was born, and to indulge in those delightful emotions which that thought is capable of inspiring. All these emotions are liable to be disturbed, at least in the mind of a protestant, by a visit to the grotto.

29. Walked with Mr. Lanneau and Mr. Sherman to Mount Zion. On the highest part of that mount which lies within the walls of the city stands the Armenian convent. Its grounds and buildings are very extensive, and the church is the most splendid that I have seen in the East. There is a small printing-press, which was occupied when we visited it in printing, for the use of

pilgrims of their church, a list of the holy places which they are accustomed to visit. Oh when will they understand that the time has come that "neither yet at Jerusalem shall men worship the Father!" On the part of Mount Zion which lies without the walls of the modern city stands a mosque called the mosque of David, and supposed to cover his tomb. Near it are the burying-grounds of the Latins, Greeks, and Armenians, and now also that of the American mission. The latter is the only one which has a wall built round it. As serious difficulty was experienced in the last instance in which permission was obtained to inter the remains of a protestant in the Greek cemetery, we deem it an occasion of gratitude to God that the mission has now a burying-place of its own, and that it has at length been inclosed without serious molestation. The remains of Doct. Dodge and of sister Thomson will be removed as soon as convenient to the new cemetery.

31. Started for Jericho and the Jordan in company with some English friends who were with us in the quarantine at Jaffa. We took two tents, kindly furnished by our friends at Jerusalem, beds, and provisions, and we found them all very necessary. The road to Jericho is a constant descent, so that one may well be said to "go down" from Jerusalem to Jericho. The country is generally barren, and unfit for cultivation until you come to the plain of the Jordan. As this bursts upon the sight from the summit of the mountains, the eye is refreshed by an extended green. The plain stretches for many miles to the north and gives evidence of being "well watered every where." On the south it is bounded by the Dead Sea. We pitched our tents by the modern village of Jericho, which consists of thirty or forty huts of the most miserable description. The governor or chief of the village came to welcome us, and sat down with the people who came with us round a fire which they lighted near our tents. They continued talking in a lively manner till a late hour, and then most of them slept there together upon the ground. We partook of a frugal repast in one of our tents, and after a season of social worship retired early to rest.

November 1. Rose early and had our morning worship, and breakfasted by candle-light. At day-break we mounted our horses and directed our course toward the Jordan. The air was balmy and the sky perfectly clear. A few light clouds only skirted the eastern horizon,

just sufficient to increase the beauty of the scene. When the morning star was "melting away into the light of heaven," and the sun was preparing to "come forth as a bridegroom out of his chamber," we all felt, as we rode over the plain, the inimitable beauty of that eastern sky. The mountains of Moab, or of Arabia, as they are sometimes called, are astonishingly even and uniform in height. They stretch from north to south as far as the eye can reach, like a wall of immense height, skirting the eastern edge of the plain of Jordan. You search in vain for Pisgah, or any other summit. There is none discernible from this distance. No peak rises prominent above the rest. A slight undulation only appears in the top of the range "as if" in the words of Chateaubriand, "the hand of the painter who drew this horizontal line along the sky had trembled in some places."

In two hours and a half we reached the banks of the Jordan. Its deep, muddy, rapid stream is quite concealed by high banks, and by the trees, bushes, and reeds which skirt them; so that we did not see it until we were actually upon its banks. Here we rested a few minutes at the place where, according to tradition, our Savior was baptized. We bathed in the stream and drank of its waters which were excellent. Its breadth here is not more than fifteen or twenty yards, and its greatest depth about eight feet. Its current is so rapid that in swimming across we were carried down a distance greater than the breadth of the stream. After gathering a few shells from the river, and plucking a few leaves of flowers from its banks, we re-mounted and proceeded toward the sea. Our road diverged from the course of the river, bearing to the southwest. It led us across a part of the plain which was perfectly barren, and which it would seem must at times be covered with water.

Dead Sea—Means of Protection—Convent of St. Saba.

In one hour and twenty minutes we reached the shore of the Dead Sea, the sterility of which, as well as the desolate appearance of the mountains on either side, on which no habitation of man appears in any direction, seemed designed as a remembrancer of the divine vengeance so awfully inflicted on the inhabitants of this once fertile and beautiful valley. The surface of the lake presents nothing remarkable in its appearance, except the slightness of the ripple caused

by the wind. This is owing to the great specific gravity of the water, in which the human body is incapable of sinking. I made the experiment repeatedly while bathing in it, and found it impossible to thrust the whole body under water. While standing erect in the water the head, shoulders, arms, and part of the breast remain above the surface; and I found on thrusting myself downward with my whole force, at the same time exhaling as far as possible all the air from my lungs, that I could sink only to my chin. One of my companions who had never before been able to swim, was here unable to sink. The sensation produced by this heaviness is very peculiar, and by no means unpleasant. The taste of this water is as much more disagreeable than that of common sea-water, as the latter is than common water slightly brackish. Besides its unequalled bitterness it has a peculiar pungency, and leaves a burning sensation in the mouth, and even upon the skin of the face and hands. This water when analysed yields about one fourth its weight in various salts, viz. soda, magnesia, muriate of lime, and sulphate of lime; and these foreign ingredients, if chrystalized at a heat of 180° Fahrenheit, amount to forty-one per cent of the whole weight of this wonderful liquid, which, notwithstanding this fact, is as clear as fresh water. We saw no fish and but a few dead and seaworn shells, which had doubtless floated down from the Jordan, since they belonged to the same species with those which we found in the river.

A part of our company returned to our last night's encampment at Jericho, and another part, consisting of the gentleman who had joined us the evening before at Jericho, and myself, took another route toward Jerusalem, leading through the region anciently called the Wilderness of Engedi. We proceeded from the north-west angle of the sea in a direction a little south of west, and were about an hour in crossing this part of the plain. Before reaching the mountains we descried among the bushes a company of men on foot, and turned somewhat out of our way to ascertain who they could be. We found to our surprise in this desolate region, so far from the habitation of man, a dozen strangers unarmed, not one of them acquainted with the language of the country, without a guide, and all alike ignorant of the road they were to travel. They were Jews from Russia, and their first inquiry was, Which is the way to the Jordan? I told them the di-

rection and the distance, and we parted from them, our Arab guide remarking that they would fare hard if they should fall into the hands of a company of Bedaweens.

By the way the arrangements which we made for our own personal safety during this trip deserve a passing notice. They were similar to those generally adopted by travellers in Palestine. A chief (sheikh) is employed to accompany the party, and they have been perhaps some time on their way before they understand that it is from his own comrades that he is to protect them. In short, it is only through the personal influence of the sheikh who goes with them, that travellers can feel themselves safe in almost any of the Arab villages. The chief, when once employed, is responsible to the local authorities; whereas, if the same individual were to fall in with the travellers in a wilderness, he might be as unsafe a person as they could meet.

After crossing the range of mountains which bounds the plain of Jordan on the west, we came upon an elevated plain of considerable extent, but entirely without water; indeed from the Dead Sea we traversed a distance of sixteen or seventeen miles without being able to come to a drop of water. The heat of the sun was likewise oppressive. We became extremely thirsty, and one of my companions, who, while bathing in the sea, had incautiously filled his mouth, eyes, and nostrils, with its bitter waters, suffered very much before he got an opportunity of quenching his thirst. He became a good deal excited, and I feared that that alone might throw him into a fever. He told me that no day in the desert which he had recently crossed had been so trying to him as this. About three o'clock, however, we arrived at a cistern cut in the solid rock, in the side of a mountain, in order to afford water for the flocks which pasture in these desolate regions. Here we quenched our thirst, drinking eagerly from the same trough at which some shepherds were watering a flock of goats. We then proceeded for about two hours longer through a mountainous region, equally barren with the more level one which we had left, and arrived half an hour before sunset at the Greek convent of St. Saba, where we lodged for the night. It was the only dwelling of man which we had seen since leaving our encampment at Jericho. The monks received us hospitably, offering us such refreshments as the place afforded, and satisfying our curiosity by

giving us such information as they themselves possessed respecting the history of their singular abode.

2. In the morning we were led through the different parts of the monastery, the church, the tomb of St. Saba, his cave (where according to tradition he dwelt with a young lion in peace and unharmed,) the library which contains many old manuscripts, etc. The whole has rather the appearance of a fortification, than of a religious house. It is indeed very strong, being built on a steep declivity, descending into the bed of the Kedron, and having a strong wall and two high forts above, where it would be most liable to an attack. It claims an antiquity of fourteen centuries, and at some periods has been inhabited by several thousands of recluses. At present only thirty-two reside there.

Return to Jerusalem—Monthly Concert for Prayer—Return to Smyrna.

We left the convent at eight, A. M., and at half past eleven found ourselves again within the walls of the Holy City. Here we were called immediately to the house of mourning. Our friends, Mr. and Mrs. Nicolayson, had been suddenly plunged into deep affliction by the death last evening of their youngest child, a daughter of nearly eight years. This was truly a solemn admonition to us all. On Monday last little Jane was well and cheerful, and rode with us to Bethlehem: now we are called to lay her mortal remains in the grave, and to remember our own mortality. May the dispensation be sanctified to us all. It was no small comfort providentially afforded to our friends on this occasion, that the burying-ground, concerning which some difficulties have been raised by the local authorities, was now at length prepared. The burial took place with all quietness, and this in a country where precedent is law, is almost a certain pledge to our friends here that no interruption will occur on any future occasion.

3. Sabbath. An interesting day. In the morning we united with our English friends in the celebration of the Lord's supper. Mr. L. preached again and made an affecting allusion to the fact that we were celebrating the ordinance on the spot where it was at first instituted. Indeed this fact, together with the smallness of our numbers, was calculated in a very forcible and tender manner to remind us of the circumstances of our Lord and his disciples on that solemn

night. The afternoon services were similar to those of the last Sabbath.

4. Monthly concert for prayer. We went out in the morning to the Mount of Olives. After crossing the Kedron we stopped for a few moments at Gethsemane where we united in singing,

Beyond where Cedron's waters flow
Behold the suffering Savior go
To sad Gethsemane, etc.

As this place was too public for our exercises, we retired farther up the hill to the shade of a large tree, where we continued engaged in reading the Scriptures, singing, and prayer until nearly noon. We read of our Savior's weeping over Jerusalem, and knew that we were very near the spot where he wept, and we prayed to him on behalf of the present inhabitants of that once favored city. Among other hymns we sung,

Jerusalem, Jerusalem, enthroned once on high,
Thou favored home of God on earth, thou heaven
below the sky,
Now brought to bondage with thy sons, a blighting
curse to see,
Jerusalem, Jerusalem, our tears shall flow for
thee. etc.

It was a season of great interest, and it seemed as though we could not fail to drink in the spirit of our compassionate Savior. In the afternoon we united with our English friends in a prayer-meeting at Mr. Lanneau's.

7. Rode to Rama, supposed to be the Rama of Samuel's residence and the place where he was buried. It being about five miles northwest of Jerusalem. It may well be called a high place, for it commands a view of all the plain of Sharon, a long extent of the Mediterranean sea, and a large part of Palestine in all directions. The best view is from the top of a mosque erected over what is called the tomb of Samuel. It may well be doubted whether the prophet was buried in this exact spot, for it is precisely on the summit of the hill. On account of intervening hills no part of Jerusalem is seen from this spot, except the dome of the mosque of Omar. The vicinity, however, is clearly visible, as is also the vicinity of Rachel's tomb. We had no glass and could not tell with certainty whether the tomb itself is visible from Rama. This is, I believe, generally understood to be the place referred to in Jeremiah 31: 15. "In Rama was there a voice heard," etc. The prophet is supposed to represent Rachel as coming out of her tomb and weeping with so loud a voice as to be heard even here at the distance of seven or eight miles.

8. Bade farewell to Jerusalem. Mr. L. rode with me an hour. I had intended to go by land to Beyroot, visiting Samaria and Galilee on my way. Finding, however, that this would be inexpedient, both on account of the lateness of the season (the rains having already commenced,) and on account of the unsettled state of the country, I resolved to go down to Jaffa and there take the steamer for Beyroot. Lodged again at the house of the American consul.

9. Proceeded to Jaffa in company with the brother of the American consul for that port. On our arrival he took me to his brother's house and lodged me there hospitably till the coming of the steamer.

11. The day was rather stormy, and for some time it was feared the steamer would not touch at Jaffa; but toward evening the wind fell, and we embarked without difficulty. Sailed at half past six.

12. Before sunrise we were opposite Sidon, which, from the distance of some ten or a dozen miles, appears to be a small low town near the shore, backed by high mountains. About ten, A. M., we reached Beyroot. The brethren and sisters here kindly pressed me to stay till another steamer, and I felt strongly inclined to do so; but I was doubtful whether it would be so well for my health to remain as to be at home in Smyrna, and there was also some doubt whether the steamer would touch here on her next return from Alexandria. So, with much regret at spending so little time with the brethren of this station, I determined to proceed. Mrs. Pease, with her children, goes back with me to Cyprus. I spent the day in interesting conversation with the brethren and some of their helpers; and, with Mrs. P., being commended by them to the grace of God, left Beyroot about sunset.

13. Reached Cyprus at ten, A. M. The brethren have just opened a female school, which seems to have favor with the people. Re-embarked about noon.

The remainder of my voyage was very pleasant and similar to the preceding portions. During the whole we could scarcely have had finer weather. I had many opportunities for religious conversation with people of various nations, which I trust through God's blessing will prove not to have been wholly in vain.

On Saturday, November 16th, I was brought again in safety, and with renovated health and vigor, to my family and station. May divine grace make me thankful for all the Lord's mercies, and

enable me to devote renewed health and strength to his service!

Syria and the Holy Land.

LETTER FROM MR. HEBARD, DATED 11TH OCT. 1839.

Seasonable Reinforcement of the Mission.

THE reference in the first paragraph below is to a letter of Mr. Hebard's inserted at page 51 of the number for February. From the expressions of joy and gratitude upon receiving accessions to their number, the reader may judge what importance the missionaries attach to having the mission strengthened. Mr. Hebard writes from Ainab on Mount Lebanon, where he had been during the hot months.

I wrote you on the fifth ultimo, and gave you rather a discouraging and melancholy account of the state and prospects of our mission at that time. It was a gloomy, though a true picture of some of the moral desolations and wants of Syria and the Holy Land. But it is often said that "it is the darkest time just before day." I trust that dark period has passed; that the day of gospel light has broken, which never more shall close; and that soon the Sun of Righteousness will arise upon poor benighted Syria with healing in her beams. Like Elijah upon the top of Carmel, looking daily upon the great and wide sea for the appearance of the little cloud which afterwards overspread the heavens and watered this dry and thirsty land, we have often looked from the lofty heights of this goodly mountain upon the same sea for the appearance of the heralds of salvation, to bring good tidings of great joy to this perishing people. For more than three years and a half we have been praying the Lord to send us more laborers, but our petitions seemed to be unanswered, and our faith was severely tested. But our God is faithful, and has granted us the desire of our hearts. The joy of the prophet, on seeing the little cloud rise out of the sea, could not have exceeded ours when we heard of the arrival of Mr. and Mrs. Sherman in our harbor, and were informed that Mr. and Mrs. Beadle would be here in a few days. Our cup of joy was nearly full when we received your welcome letter informing us that four other missionaries and their wives would soon sail for the shores of Syria, to aid us in our labors: and could we have been assured that all our absent

brethren and sisters, a physician, and a printer would be among the little band, our joy would have been full. May all these come to us in the fullness of the blessing of the gospel of peace, and possess much of the spirit, self-denial, zeal, activity, benevolence, and humility of Him who went about in this land doing good. Oh that we could see a little army of christian soldiers landing at Beyroot and marching up to Mount Lebanon, to besiege and subdue the strong holds of the man of sin which crown its lofty mountains, and erect in their stead christian churches, in which the God of Abraham might be worshipped in spirit and in truth. Then would the inhabitants of the rock sing and shout "How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace." The candle of the Lord, which once illuminated this land with its heavenly light, has been removed from its candlestick, and thick darkness, like the pall of death, now covers Judea's hills and mountains, the once happy land of God's chosen people. If the churches of America are under obligation to send the gospel to any land, it is Palestine, where it was first kindled, and from which they derived those spiritual blessings which they now so richly enjoy. May the church, like a perfect mirror, reflect back the light which she has received from the East, till the day of jubilee shall dawn, and the gross darkness which now covers this people shall be dissipated forever. God has made many great and precious promises to this land, and may my own native land, the churches established there, the vine which God has planted, be the medium through which his spiritual blessings shall flow to those who are now sitting in the region and shadow of death. Oh that the little vine which God has planted here by the labors of his people might be watered by the dews and showers of heaven, until, like that transplanted from Egypt, it shall "take deep root, and fill the land, covering the hills with its shadow, and sending out her boughs like the goodly cedars even to the sea, and her branches unto the river." Let not the church in America leave this vine to wither and die, for want of cultivation, but continue to send more laborers into this ancient vineyard of the Lord.

I continue to be greatly encouraged in my labors among the Druzes in this and the surrounding villages. I have distributed some Bibles and Testaments and many tracts among them, which are received with avidity and thankfulness,

and I hope read with much profit. Many visit us from day to day, with whom we converse about Christ and him crucified. Oh that the Holy Spirit might bless the word to their spiritual and everlasting good, that these mountains and hills and valleys might ring, and echo and re-echo with the shouts of redeeming love.

Writing from Beyroot, 16th March, 1840, Mr. Thomson remarks—

Our prospects for usefulness now appear more decidedly improving and widening than for the last three months. This is particularly true in regard to the entire system of education, both male and female; and in the number of persons who appear to be seriously inquiring on the subject of religion and are disposed to unite in our meetings. It is therefore not a little cheering to learn from a brief postscript in a letter from Mr. Temple that Mr. Whiting and three other families are daily expected at Smyrna, all for Syria. May the Lord send them to us quickly. And in the fullness of the blessing of the gospel of peace.

The mission families mentioned above arrived at Beyroot as mentioned at page 331 of the last number.

ANNUAL REPORT OF THE BEYROOT STATION, DEC. 31ST, 1839.

Unfavorable and Favorable Aspects of the Mission—Sabbath Services.

REFERRING to the weakened state of the mission previously to the reinforcements which have since arrived, the missionaries remark—

In presenting you with a review of the past year, we are constrained to report that the dealings of the Lord with us, as a station, have been of a very varied character. It has been a severe trial to our faith to behold this wide and interesting field so inadequately supplied with laborers, Jerusalem abandoned altogether for half the year, and the prospect of being able to sustain that important station at all being very dark on account of the critical state of Mr. Lanneau's health. It has also been not a little discouraging to be obliged to stop our press during nearly the whole year, and now, at the close of it, still to remain in entire ignorance when we shall be able to set it in motion again. The political state of the country has also been very disturbed, and is still quite unsettled. War, too, with all its horrors, has raged on our northern

frontier, and the reins of government being held with a slacker hand than usual, the evil disposed have arisen in all quarters to plunder and murder, so that traveling in many parts of the country has been extremely dangerous. Great pecuniary distress, the failure of the crops, the heavy demands of war, and the almost total suspension of business have conspired to break the heart of the nation, and divert, in a great measure, the minds of the people from education, improvement, and religion. We have not been able to hold as extensive and constant intercourse with the people, as during some former years, owing mainly to the difficulties above stated, but partly also on account of the extreme heat and consequent unhealthiness of the summer, which extended its prostrating effects to every member of the mission. Nor was there as great and decided benefits derived from the summer residence on Lebanon as usual, particularly by Mr. Hebard and family.

But notwithstanding these trials and discouragements, the Lord has blessed us with many tokens of his merciful regard during the past year. Let us be thankful that, although every member of the mission suffered much from the climate, the lives of all are still spared; that, although the press has been stopped, we are supplied with a large number of good books to distribute; that, though war has raged around us, we have dwelt in safety and pursued our work without molestation, and have not had to encounter any fresh ecclesiastical opposition; that Mr. Lanneau has not only been able to return to Jerusalem, but has recently been cheered by the arrival of Mr. and Mrs. Sherman to his aid. And we also in Beyroot have Mr. and Mrs. Beadle to bear a part in our cares and labors. The arrival of these dear brethren and sisters amongst us we regard as the choicest mercy and brightest feature in our missionary year. May they long be spared, with health and strength to labor for the salvation of this perishing people.

We have been enabled also to make several new and important arrangements for our infant seminary, and have been highly favored in obtaining a large and very convenient chapel for our native congregation. Since it has been fitted up we have had regularly two services on the Sabbath for natives, one a little after sunrise, and the other at three o'clock, P. M. Between these two Arabic services we conduct public worship in English at the American consulate, and attend the Sunday school in the na-

tive chapel. In the evening the native brethren hold a prayer-meeting which none of the missionaries attend. The Sabbath is thus fully occupied, and the attendance upon all these meetings has been very encouraging. The monthly concert for prayer, the weekly prayer-meeting for the mission, and the native prayer meeting conducted by themselves, have all been continued through the year. We have, however, to repeat the lamentation, "Lord who hath believed our report, and to whom has the arm of the Lord been revealed?" We indulge the hope that a few have heard with real profit, and have joyfully admitted them to the table of our Lord; but the great body of our hearers continue impenitent. The seed falls by the way-side, on the rock, or among thorns, and but little seems to fall into good ground, bearing fruit unto life eternal. When shall these eyes be opened, these ears dull of hearing be unstopped, and these hard hearts be softened by divine grace! When shall these fathers and mothers, grown gray around us,—when shall these boys in our seminary, and these girls in our families, repent and be converted to God! Ye that fear the Lord keep not silence, and give him no rest until he visit us with the times of refreshing from on high.

Distribution of Books—Common Schools—Female Boarding School.

The individual who was so successfully employed in distributing books and tracts, during the greater part of last year, has been necessarily employed in other labors, and consequently we have done less at this good work than we desired and expected to accomplish. Still we have had numerous opportunities to distribute at Beyroot where people from different and distant parts of the country have almost daily called to solicit books. We have also had a very faithful and efficient coadjutor in our good old friend at Tripoli, Abou Yooseph. He has been busily engaged in scattering the bread of life all around him, and particularly in the region of Akkar to the northeast of Tripoli. With the cordial approbation of Zacharias, Greek bishop of that district, he has spent months in his diocese dispensing the word of God to the perishing people, with a warm heart and a liberal hand. The good old man, reduced to extreme emaciation by consumption, with the blossoms of age adorning his temples, hires his donkey and a little boy to lead him, (for he is perfectly

blind,) and without scrip or purse, but with a large supply of God's precious word, and his heart full of divine love, goes forth to traverse the mountains and valleys of Syria and preach the kingdom of heaven. The sight is one that angels behold with joy, and who will not bid God speed to the poor blind man, and unite in fervent prayer that the blessing of the Lord may rest upon his humble labors?

The books and tracts distributed during the year are as follows: Bibles 103, New Testaments 264, Psalters 419, smaller portions of the Scriptures 2,757: in all 3,543. The whole number of books and tracts of all descriptions, which we have put in circulation is 6,934. It ought to be stated, however, that this report does not include books and tracts distributed at Jerusalem, except so far as these were obtained from the depository at Beyroot. Mr. Hebard also distributed a considerable number of tracts while on the mountains; but as he kept no account of them, they have not entered into the above statement. Though the amount is not large, it is a considerable advance upon any previous year, and taken in connection with the fact that we have travelled less than formerly, and have not employed a regular distributor, seems to intimate an increasing desire among the people to obtain our books.

On the subject of common schools we have not much to report that is new or can be interesting to you. Our school at Beyroot has been full during the year, the whole number of scholars is above fifty, and the attendance has been regular. The scholars are, to a considerable extent, from families who do not regard the thunders of ecclesiastical censure, and hence we have been able to continue the school through all opposition. The school in Tripoli, under the care of Aboo Yooseph and his son, is smaller, not numbering over thirty scholars; but the excellent religious instruction which is constantly given there renders this, a very interesting school, and we trust and pray that the good seed may yet spring up and bear fruit unto life eternal. We have had a number of invitations to open new schools, and some of them three and even five days' journey from us; but we have uniformly refused, for two reasons; the first is that we are entirely destitute of the necessary funds; and the second is that we are too few and have too many other labors to permit us to superintend such schools properly. We shall, however, try hard to find means to support

another school in Beyroot, which we have been urged to commence for several months. We have also been strongly pressed to re-open a school which we formerly supported in a neighborhood about half an hour's ride from the town. With means to support and properly superintend schools, this branch of our labors might be gradually and greatly extended.

We have been highly gratified and much encouraged to learn that the Committee appreciate the importance of a female boarding-school, and have granted us permission to establish one as soon as the necessary funds can be set apart for this object. It would be useless therefore to urge the claims of such an institution any further at present, and we will only remark that the great importance of establishing this school soon presses upon us with new force every day. Whatever advances we make in other departments of the mission render more visible and painful our deficiency here, and spur us on to vigorous efforts to commence it with the least possible delay. We have quite a number of interesting girls, belonging to families connected with our church, who are suffering irreparable loss from the want of such a school; and their parents are anxious to place them in it. There is also a house which can now be obtained, extremely well adapted to our purpose, both as to location and accommodation; and this is a matter of no small importance to the prosperity of such an institution. Nothing therefore is wanting but the suitable superintendent and the necessary funds, both of which we hope to obtain during the coming year.

Call for Immediate and Extended Labors among the Druzes.

Though we have nothing either new or specially important to communicate in regard to this interesting people, we feel that our report would scarcely be regarded as full and satisfactory, were we to say nothing about their present condition and prospects. After the Emeer Besheer had let loose the enemies of the gospel upon this poor people, and had himself set the example of persecution in his treatment of the sheikhs, or at least had allowed his authority to be employed for their oppression, it became dangerous for them to continue their connection with us; and as we had foreseen and expected, most of them ceased to attend our meetings. Indeed it could scarcely be expected that they would continue their

visits from the mountains during the winter, and especially after they had become fully and painfully convinced that we could afford them no protection against their persecutors, and also that we would not receive and baptize them, without a thorough acquaintance with each individual had convinced us of his sincerity, and until they had become well grounded in christian knowledge. These things placing their reception at a much greater distance, and involving much greater consequences, than they at first apprehended, cooled their ardor, as a matter of course. Still a number continued their inquiries and attendance upon our meetings, and those, too, the individuals for whom we had always indulged the greatest hopes. One man came every Sabbath to meeting from a village several hours distant on the mountains, and continued to do so until he removed his family to the vicinity of Beyroot. During the past summer, while on the mountains, we found them every where as accessible as on any former occasion, and as willing to receive religious instruction, notwithstanding the known displeasure of their rulers; and, as far as we can judge, the way is as free and open to operate amongst them now, as at any time before the persecution arose. We feel more and more the necessity of having some persons almost wholly devoted to this work.

The Druzes are a very peculiar people, have a strange, absurd, but strongly rooted system of *irreligion*, for it really deserves no other name. This ought to be thoroughly studied, as it may now be, since their books have been discovered and seized by the pacha's troops during the last war. They have also very peculiar customs and prejudices, which must be understood and regarded, if we expect to do them much good. A system of means, adapted to meet the singular character and present circumstances of this nation, ought immediately to be devised and carried into active operation. Special efforts should be made in the cause of education, and with proper means, judiciously employed, we might get hold of the children; and by educating them in the doctrines of the Bible, overthrow at once their awful superstition throughout the whole nation. The Druzes are under the absolute control of a few great religious sheikhs. These sheikhs have no civil power, and rule the people solely by their reputation for superior knowledge and sanctity. With these sheikhs we may hold unrestrained intercourse, and may discuss the subject

of religion without danger and without offence. To argue with them, however, with much prospect of success, a thorough acquaintance with their history and superstition is indispensable. Could we gain these sheikhs of the Akkals, the whole nation would soon follow them; nor would the power of the sheikhs who sway the civil authority be sufficient to restrain them, even were they disposed to persecute.

Very few difficulties therefore lie in the way of extensive operations among the Druzes; and we need scarcely add that the field is large and extremely promising. But this great work requires far more extensive means than the Beyroot station has ever yet possessed. And now we urge again the Macedonian cry, "Come over and help us." Yes, we must and will continue to do so until God sends us help, or our voices are hushed in death; especially will we urge that whatever can be done, be done soon. The time is short. Six or eight years of precious opportunity have already been lost: such opportunity, too, as may never return. Yet the door of entrance is open. But how soon some fresh political revolution may bar it against the introduction of the gospel, none can tell. Can we, therefore, remain silent? And can the American church consent to have this inestimable opportunity to spread the glorious light of life all over the dark mountains of Lebanon lost, and lost forever?

The Mission Seminary—Importance of Native Teachers and Preachers.

During the present year we have been permitted to prosecute our labors in our seminary without any molestation from the ecclesiastical authorities. The storm of opposition from the Greek church, which was beating upon us at the time of our last report, has ceased; and the plague, which closed our doors for several weeks last year, has not been permitted to enter our borders. All the scholars who were under our instruction at the commencement of the year are now with us, with one exception. We have been under the painful necessity of expelling one of the oldest and most talented boys. This is the first instance in which we have been obliged to cut off any from the privilege of our institution since its commencement. It is truly lamentable to reflect that one who had been connected with the missionaries more or less for nearly ten years, who was among the first to enter our semi-

nary, who had received more religious instruction than any other scholar, and given pleasing hopes of extensive usefulness, should thus suddenly blast our expectations, and fill the hearts of his benefactors with sorrow and regret.

Five scholars only have entered the school during the year. The whole number of boarders at present is twenty, three of whom are supported by their parents or guardians. We have also day scholars, whose parents have obligated themselves to let them remain with us until they shall have completed their education. No material alteration has been made in the studies during the year. On the sixth of November the fall term commenced in the seminary. The pupils have been interested in their studies, and have given general satisfaction with regard to their progress and behavior.

The same course has been pursued the past year as heretofore, in giving religious instruction. In addition to the regular daily instruction in the Bible, the whole school have read and reviewed Mr. Bird's thirteen letters to the Maronite bishop, and a church history printed at Malta. The reading of these works has done much to produce an independence of thought, and a desire to test all things by the Bible. At the same time they have had the benefits of the comments and pious instructions of Tannoos, all of which have contributed much to make them evangelical in their views and give them a distaste for the foolish and burdensome ceremonies of their own churches.

The whole number of boarders in the seminary at present is only twenty. As we have before stated, three of these are supported by their parents or guardians, leaving but seventeen who are supported entirely from the funds of the Board. Should we have permission to increase the number to thirty at the commencement of the year, the expenses for board and clothing would not exceed twelve hundred dollars.

Next in importance to preaching the gospel, we consider the raising up of a native agency. It is in vain to expect that the church will send out a sufficient number of men from her own bosom to gather in the harvest before it be lost. We have now but five laborers on the ground, including the brethren who have just arrived, for all Syria and Palestine, and the vast extent of country to the east, as far as the great river Euphrates, and far beyond it. To the north of us

there is no missionary within a thousand miles. Our small number has been diminished by death and few have come from our native land to strengthen our feeble hands, although we have been lifting up the imploring eye to the young men of America to come over and help us, and repeated it again and again for years. Even if the church could send out a sufficient number from America to preach the gospel to this perishing people, (which will never be,) still it would be far more economical, and far better in many respects to raise up a part of the laborers in the vineyard which they are to cultivate. Our reasons for this opinion are briefly these: The missionary who comes from his native land, after having spent eight or ten years in acquiring an education, is by no means prepared to preach the gospel when he first sets his foot upon the shores of Syria. He may have thoughts that burn, his heart may glow with love to the Savior and his cause, but he has no medium through which he can convey his thoughts and feelings to the people around him. He must spend long years in studying the Arabic, before he is able to preach the gospel fluently; and he will never be able to write and speak like an educated native. Much time and study are also necessary to enable him to understand the manners and customs of the people, their modes of thought and reasoning, and their various systems of error and superstition. In a word, it is no small thing for a missionary, after he has finished his theological education in his own country, to acquire this new and difficult language, and become thoroughly furnished for every good word and work among a strange people. Many exhaust their energies and fall while preparing to thrust in the sickle and reap down the harvest. But nearly all this extra labor and expense of time and money may be saved by training up natives in the field. These, after they have finished their education in the seminary, have not to spend years of hard study in learning the language of the people. If they are pious, they are at once prepared to preach the gospel with power to perishing sinners. They will also be acquainted with their manners and customs, their errors and superstitions, their prejudices, and the best manner of removing them. They can go where no missionary would be admitted, without suspicion, and would feel deeply for the salvation of their countrymen. Thus you perceive that well educated, pious natives would

have, in many respects, important advantages over missionaries who come from a foreign land.

Let us look at the subject for a moment in an economical point of view. The money necessary to support a missionary and his family here, (to say nothing of the expense of his education at home,) while acquiring a knowledge of the Arabic, is sufficient to defray the expenses of eight boys, for board, clothing, mending, washing, lights, etc., during the whole course in the seminary; that is from the time they enter until they are qualified to preach the gospel, on the supposition that they are pious. Many other reasons might be assigned in favor of raising up a native agency, but as we doubt not that you are as fully convinced as we are, that the great work of re-kindling the light of true religion in these countries must be done by native laborers, we forbear. Do not infer from what we have now said that we do not need more missionaries from America. Far from it. We wish twenty new missionaries would enter this vineyard of the Lord this very day. We could find places for them all, and as many more, long before they could speak the language. We must have missionaries at first to direct and control all important operations, preach the gospel, and raise up native ministers and teachers, to establish churches and put in operation a system of means which will enable them to raise up and support their own ministers, and sustain all those institutions which are necessary to the well-being and growth of Christianity, and finally to send out missionaries from the native churches to those who are sitting in the region and shadow of death around them. This is a great work, and will require many laborers for its accomplishment. Will the churches at home send us the men?

It is our fervent prayer that our infant seminary may become a school of the prophets, that the talents and acquirements of all the dear youth connected with it may be consecrated to the blessed Savior and be employed in his service; and that many may go forth from it to tell the story of a Savior's dying love, in this land where he was crucified. We greatly need a revival. We are in the midst of the valley of bones, which are exceeding dry, and unless the Spirit breathe upon it, there will be no life, no motion. Will not the people of God in America mingle their prayers with ours for the outpouring of the Holy Spirit upon our school? They have set apart

one day in the year to pray for the academies, colleges, and theological seminaries of our native land. Their prayers have been answered. The Holy Spirit has descended, revivals have followed, and many youth have been converted; some of whom are now preaching the gospel in the four quarters of the globe, and in the islands of the ocean. Are the seminaries under the care of the Board in foreign lands less important than those at home? Have they not the same need of the prayers of God's people? We feel that they have, and would earnestly plead with the churches of Christ in America, who remember the day set apart to pray for colleges and schools, not to forget the hopes of the heathen world, collected in the infant seminaries in foreign lands.

The female school was in operation from January first until the removal to the mountains, a period of about eight months, under the care of Miss Tilden and Miss Badger. The number of pupils attending during this time was forty, the average attendance twenty-one.

Broosa.

LETTERS FROM MESSRS. POWERS AND SCHNEIDER.

Embarrassments in the Way of Labor—Encouragements.

Writing from Broosa under date of January 3th, 1840, and alluding to the persecution that had been got up by the ecclesiastical authorities in that quarter, and to the little intercourse which they could, in consequence, have with the people of the place, Mr. Powers remarks—

Our circumstances are not a little trying to our feelings and our faith. Having enjoyed at home precious opportunities of laboring for God and for dying men, to be thus shut up here and circumscribed in our efforts, is a trial which calls for much of the grace of patience on our part. In the study, however, we are still laboring diligently, either in the preparation of tracts and books, or in acquiring those languages which will be so necessary to us, whenever the door of access to these people shall be thrown open. And in the closet we are praying continually that the day may speedily come, when not only we shall have access to the people, but when also the Spirit of the Lord shall open their hearts to receive the truth. It is with us emphatically a day of small things. Still

we would not despise it. We would rather be grateful for any and every manifestation of God's favor.

Some things encourage us. For many months past we are not aware that any measures have been concerted against us. Externally all is quiet. The two pious young men come to me again as formerly for instruction in English and in the Bible, and in different ways are of much service to me. A very few others also call on us. One female has been assisted by Mrs. Powers in learning to read, and has received much instruction on the subject of religion, which seems not to have been in vain. We have much hope that the seed thus sown will spring up unto eternal life. Some eight or ten copies of our Armenian Magazine, published at Smyrna, are now called for and read with interest. A desire has evidently been awakened to know more about our books. The following incident doubtless illustrates the feelings of many. As two distinguished individuals, X. and Y., were conversing together, with some of our books before them, Z. enters the room. Not knowing what he would say respecting the books, Y. addressed him thus.

Y. Our friend X. is reading these American books, what do you say to it?

Z. Aye, let him read them. What is the harm?

Y. Yes, but you know these books are prohibited as bad books.

Z. Very well: but if they are so vile, we have common sense enough to find it out. Do you hear the muezzin's call to prayers? [It was twelve o'clock, and the muezzin's cry was heard from the surrounding minarets.] The Mussulmans have been calling to prayers in this way from time immemorial; but who of us listens to the call? Are we not true Armenians still? Are we not true sons of the church?

Y. But Mohammedanism is so absurd a thing that we Christians are in no danger of being led away by it. We need no prohibition to stand aloof from such a religion.

Z. Indeed! If these books then were as vile as is pretended, we should be in no danger of being corrupted by them. They must contain truth then, and it must be for that reason that they are so cautiously guarded against by the priesthood.

Y. (Smiling,) I have not yet read so far as that.

Not only has a desire to read our books been somewhat awakened, but we have much reason to believe that God's

Book is beginning to be read more than formerly. Some instances have come to our knowledge, where the reading of the Bible has resulted in more correct views respecting the condition of these people, and the propriety of our labors among them.

— has recently built a new room in his house, where he may hold conversation and read the Scriptures with his friends, as well as be more undisturbed in his private devotions. The influence which he is exerting, though silent as the dew, must be felt. Ecclesiastics, teachers, pupils, as well as others, come under his influence. He is a studious man, and is fast advancing in respect to general intelligence and christian character. He already begins to be reckoned among the very few learned men of the nation. In his conversations with the people he says a great change has taken place within a few years past. Almost all are ready to confess how far their church has departed from the truth and simplicity of the gospel: and he often finds a willingness to converse on strictly religious subjects and to hear the Bible read, which surprises him.

These are indeed small things; but the glimmering of a light taper seen in a distance, is sufficient to send a thrill of joy and hope through the heart of the benighted traveller. So when we compare the present with the past, when for a time no Armenian, high or low, would dare to pass our threshold, we are inclined to encourage ourselves with these small beginnings. But we have something more than a glimmering taper to cheer and guide our path. A light, pure, bright, and heavenly shines from the volume of divine truth, intervened by no clouds, except those of unbelief. It is that light chiefly, which enlightens our darkness, banishes our fear, nourishes our hope, drives away our sorrow, and strengthens us in our weakness.

It had not been my intention to study either Greek or Armenian; but the persecution last season so threw me out of employ, that, in connection with other circumstances, I was induced to undertake both these languages, and to these studies I am now devoting myself as diligently as my health will allow. Meantime Serope is employing his leisure time in translation, and Hohnannes is transferring the Turkish tracts which Mr. Schneider has had printed the past year, from the Greek to the Armenian character, all which is under my superintendence, and with the design of being printed as soon as ready.

Mr. Schneider, writing from Broosa February 12th, makes the following statements respecting the preparation and printing of tracts for the population around them.

Much of my time, for some months past, has been devoted to the translation of tracts into Graeco-Turkish. Eight have been translated and the following six have been printed, embracing Histories of Moses, of Abraham, of Samuel, of Elijah and Elisha, of Daniel, and of Esther; the edition of each consisting of 2,000 copies; and making 284,000 pages in all.

In addition to these six, the History of Joseph and that of David are now in the press; and the Child's Book on the Soul is being transferred from Armeno-Turkish into Graeco-Turkish, and will be struck off shortly.

Of these tracts, as they are all of one general series, the lives of the patriarchs, a few hundreds will be bound up in one volume, which will amount to nearly 300 pages. Some individuals may be desirous of having them all together.

We have also commenced the translation into Graeco-Turkish of Chrysostom on reading the Scriptures, for our next work. It is of vast importance to direct the minds of these people to the word of God. And nothing, perhaps, will be more acceptable to them on this subject, especially to the Greeks, than the exhortations of this ancient father. It may not, however, be printed until the tracts above mentioned have all been printed in Armeno-Turkish.

In regard to the prospects of the mission, I know not what to say. I suppose we must regard these as days of darkness. We are much circumscribed in our efforts, as you well know. Although we see a great deal to be done, ecclesiastical jealousy, united with the ignorance and superstition of the people, will not suffer us to do it. We see the people perishing, and yet are not permitted to come to their relief. These circumstances often fill our hearts with pain. We can only raise our cry to Him who overrules all things, and who has given great and precious promises in regard to the future enlargement of Zion. Oh that the time to favor her in this part of the world may soon come!

It may be hoped, in view of recent events, that the violence of persecution is abating, and that the missionaries are, for a time at least, to be less embarrassed in their labors.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

Conversation with a Banker—Hohannes.

Mr. Dwight prefaces the portions of his journal which he has forwarded with the following remarks, under date of February 21st, 1840. Alluding to his return to Constantinople from his visit to the United States, he says—

I found on reaching this place, that comparatively few Armenians, even of those who are most friendly in their dispositions, had any intercourse with the missionaries, for fear of the wrath of those in power. Several of my old friends called on me to welcome my return, though evidently with some fears of the consequences. The first visit I made to an Armenian house was, by special invitation, to that of H— C—, a banker who has been often noticed in our journals as a serious minded man. He was greatly threatened during the late persecutions, and indeed was actually put into the mad-house for a short time, as one deranged, though there are probably few among the bankers of a saner mind than his. He sent for me on special business, and Mr. Hamlin and I went together to his house, which occupies a commanding situation on the Bosphorus. We dined with him, and had a long and free conversation in regard to the recent occurrences here. As the patriarch has declared to all his churches, that all who have any conversation or intercourse with us are guilty of a sin unto death, and shall suffer temporally under the power of the church, as well as eternally under the wrath of God, I asked the banker if he was not afraid to have us at his house; and whether there was any less ground to fear than there had been. "If there had not been a change in this respect," he replied, "do you suppose that I would have invited you to come here?" The fact is, that since the death of the late sultan, the patriarch and his party have remained very silent, for they know not whether, under the new sovereign, they are to have influence or not. The banker said, "I have entirely done with our clergy. They are altogether a bad set of men, from the patriarch down; and I am determined to have nothing more to do with them. As soon as my boys become old enough, I

am going to send them to America for an education."

I told him he must not despair, God has all power in his hands, and he is able to bring about an entire change here. And I expressed the hope that before his children are grown up, they will be furnished with the means of education here. He seemed, however, to be very incredulous.

We do not regard this banker as a truly converted man, though, of course, we cannot judge the heart. He is much enlightened, and has evinced, at different times, much seriousness. May the Lord lead him to a true faith in Christ, and an open and consistent avowal of attachment to the cause of truth and righteousness.

November 6, 1839. The Armenian bishop of Cesarea has written to the patriarch here, to say that Hohannes, who is under his watch and care, is a man without fault. He says he has rigidly scrutinized H., but can find no fault in him, "touching those things whereof he has been accused." The expression used in the bishop's letter is, "He is a sinless man." We wait to see what may be the result of such a letter, and in the mean time, we also feel it to be our duty to attempt to do something for H.'s release. If our souls were in his soul's stead, we are quite certain that we should feel thankful to any kind friends who should undertake for us. The rule of our Savior, therefore, would lead us to make an effort for this our exiled brother, provided we had the least hope of succeeding. The patriarch wishes H. to write him a letter, petitioning for his enlargement, with a confession that he has done wrong. This Hohannes cannot and will not do; for by so doing he would admit the charges of his enemies to be true, which he knows to be false. He has already written more than once in a most respectful manner to the patriarch, asking to be released, but has made no confessions.

Hohannes has, throughout all his trials, so far as we can learn, conducted himself in a truly christian manner, and he is trying, in the place of his exile, to do good to all men as he has opportunity. He is continually writing the most cheerful letters to his wife and family friends, telling them to feel no anxiety for him, as he is very pleasantly situated and well provided for. He also cautions them not to think hardly of the patriarch and his party, who are the persecutors, but to pray for them.

16. Sabbath. To-day I read the Scriptures and prayed with three Armenians. I trust that such opportunities will become more and more frequent. It is a most delightful privilege to make known the gospel of Christ to this people. Oh that they may listen and that many among them may seek after and find the true salvation.

Conversation between a Priest and a Turk—An Evangelical Church suggested.

18. Last evening priest — came and spent the night with us. Messrs. Goodell, Homes, and Hamlin were present during the evening, and we had much profitable conversation with him. His views of the Scriptures, and of the nature of true Christianity are, in general, very clear, and he seems to desire nothing but to get good and to do good to his nation. In reply to my question whether he is now, in these days of rebuke, preaching the gospel to his countrymen, he said that he does this as he has opportunity, and that of late, he has had frequent conversations with Turks on religious subjects. He told some Turks, lately, that they must not take the christian churches around them as a fair example of Christianity, or suppose that all they see among these so-called Christians belongs to our holy religion. "Our fathers," said he, "have added a great many things of their own to the Bible, which do not belong there."

We then suggested to the priest, for his assistance in future conversations with the Turks, a difficulty, which he might present to them, and which, on the principles of their religion, they could not surmount. The question, How can sin be pardoned? they can never satisfactorily answer. The Turks, as well as all other persons in their senses, acknowledge that they are sinners. They have violated God's holy law, and of course must be punished. If now you put the question to them, "How can this punishment be avoided?" what will they say.

Priest. By repentance, say the Turks, and so say the Armenians also.

But how do you say we can escape the just penalty of the law?

P. By the blood of Christ alone.

What would they say to the adoption of this same rule by human governments, that repentance alone is a sufficient atonement for sin? Suppose a murderer were to come forward and say, "I have

sinned and repent," and on that account were to be pardoned; what would become of such a government? Would not bad men be encouraged thereby to sin? and would not ruin come upon that nation?

The priest understood the force of the argument, and indeed his mind was perfectly clear on the subject before, although, as he said, the greater part of his nation, the Armenians, are as much in error in regard to the manner in which sin may be pardoned, as are the Turks themselves.

In speaking of the progress of the true light among his countrymen, he expressed the opinion that this can be greatly extended only in one way, and that is by a separation of those who truly believe from the rest of the church. "At present," said he, "while we all remain connected with the mother church, our hands are tied, and we are every way fettered. But if twenty men were to come out from the great body and unite together, their influence on the nation would be very great. In my opinion, within a year their number would be increased to a thousand, and within a few years, one half of our nation, at the least calculation, would declare themselves evangelical." When asked by what means he would bring about this separation, he did not seem exactly to know, but said, perhaps when Hohannes comes back, it may be done in the following manner, "Let those who have been banished present a petition to the sultan, stating that they have suffered such and such things without a cause; and desiring an investigation of their case. It will then be seen that they have been punished unjustly, and they will therefore be permitted to remain unmolested, while acting upon the principles for which they have been banished."

The peculiar difficulty in this case lies in the fact that every christian sect in Turkey is represented before the government by its patriarch, this office having been instituted by the Turks themselves, and no evangelical church is recognized in this country. Of course, every Armenian, whatever may be his private views, must necessarily remain connected with the Armenian community, and be subject to the watch and discipline of the Armenian patriarch, who is clothed by the Turks with civil as well as ecclesiastical power. An individual may say he has altered his opinions, and can no longer live in fellowship with his own church, but the Turks will always class him with the Armenians, for there is no

where else to put him, where he will have a responsible head. It seems, therefore, very desirable that an evangelical christian sect should be acknowledged in Turkey, and be represented by its own patriarch. But the question, "How is this thing to be brought about?" is thickly involved in difficulties. It seems to me clear, that we have nothing to do directly with building up such a sect. We came here, not to form a sect, but to preach the gospel, and leave that to exert its legitimate influence among men. Our great business is to endeavor to direct the attention of the people to the vast concerns of the soul, and to leave the gospel, unmingled with human ingredients, to make its own way and accomplish its own work. A separation ought not to be forced, although it will, without doubt, ultimately take place; for light and darkness cannot always exist together. And least of all are we, who are foreigners, the men to clear away the difficulties by which this subject is encompassed, and impose ecclesiastical forms and rules upon the people.

I should have equally strong objections to soliciting the agency of any protestant ambassador in this matter, unless impelled to it by pressing circumstances. Suppose, for instance, that, in the present state of affairs we were to prevail on the English ambassador to request the porte to set apart the evangelical Armenians as a separate sect, and appoint for them a patriarch. One of the first inquiries of the Turks would be, where are these men, and how numerous are they? And when they had ascertained that, at the most, not more than fifteen or twenty individuals, (and the number would perhaps fall short of this, at first,) were wishing for any such thing, they would laugh at the idea of appointing a patriarch for them, and send them back with instructions to remain quiet under their own patriarch, and perhaps enforce these instructions by some salutary punishment. There are, no doubt, very many, who would unite themselves to an evangelical sect, when once it was recognized by the government; but probably even less than fifteen would be found in Constantinople ready to risk the consequences of openly avowing a desire to separate from their church, before such a recognition. In this matter the Turks would, of course, make no account of the probability that this number would be increased, for it is a rule of their government that each Christian shall remain in his own church, and no proselytism is allowed. And, if such a probability were to be suggested

to them, it would be an additional motive for not granting the thing requested.

In my opinion the thing must be left to take its own course. The enlightened Armenians may be obliged, in conscience, to separate to a certain extent from the mother church. They must still, however, be subject to its laws and discipline. They will be persecuted, but, as in other cases, they will grow thereby, until they become sufficiently numerous to attract the attention of the Turks, and make a formal separation necessary. Nor should we forget that Providence may hasten this most desirable consummation. This whole government is tottering with weakness, which penetrates to its very centre. It requires not the eye of a prophet to foresee that in its present character and condition, it cannot remain many years longer. Our hope, and our earnest prayer should, therefore, be that, whatever changes may come, the word of truth, which is now bound, may have free course, and all be permitted to worship God according to the dictates of their own consciences.

Scruples of a Priest respecting the Services of their Church.

But to return to our priest. He begged, again and again, that we would remember him unceasingly in our prayers; and he asked also for our advice in regard to his own duty. "Here am I," said he, "a priest in the church, obliged to go through with all its forms and ceremonies daily, and yet I know that they are often unmeaning and foolish, and some of them cannot be performed without sin. Can I continue to engage in the duties of this office? I am greatly troubled in regard to this matter, and you must advise me what to do. I want to do that which will be for the good of the people."

After mentioning a remark or two made by Mr. Goodell respecting the responsibility devolved upon the priest to decide for himself what was right in his peculiar circumstances, and with the light which he had, Mr. Dwight adds—

Mr. Goodell then tried to impress upon him the deep importance of striving continually to do good and to train up souls for heaven, to teach and preach the gospel to men, women, and children as he had opportunity. To these exhortations the priest listened with deep and solemn attention. I afterwards sat with him till after eleven o'clock at night, conversing on a great variety of interesting topics

and answering his questions. Among other subjects he inquired very particularly in regard to our mode of performing the ceremonies of marriage, baptism, and the Lord's supper. He and his brother priest have been invited to return to N—, whence they came, and the ex-patriarch, who resides there, joined in the request. There they would have much to do among the brethren in strengthening and encouraging them, and endeavoring to increase their number; while here their influence is quite limited. They are seriously meditating a removal.

21. To-day, in connection with Mr. Hamlin, I commenced an expository exercise in Armenian, at which three young men of that nation were present. This is truly a small beginning, and probably their number will remain small for some time; for, in these days of rebuke, but few are found who dare to make us frequent visits. Mr. Hamlin has had a similar exercise with these same young men for some time past.

T— Vartabed, who was banished with the rest, has been restored and made, for the present, one of the preachers of the patriarch's church. Whether this is to be regarded as a mark of favor, or as an evidence that they intend hereafter to watch him more closely, I know not.

30. Visited a young Armenian lady who lived several years in my family. She has suffered much of late from the ridicule and opposition of those around her, on account of her enlightened views. At the time of the persecution, a priest went to the house where she resides, and took all her English books and carried them to the bishop. They were afterwards all returned to her, owing to the priest's having feared the vengeance of some of her friends. She was, however, told not to read two of the books which they pointed out, one of which was the Bible, and the other a story book. I did once hope this individual was a Christian, and this may indeed be the case. She professes to have had of late much more interest in spiritual things than formerly.

December 15. T— Vartabed, already mentioned, has been reinstated in his former place as preacher of the church in — and superintendent of the school. Thus the persecution and banishment of this man have ended in his being restored precisely to his former situation, but with increased power.

28. Went with Mr. Homes to — and called on the Armenian female before mentioned. From her we learned

that T—— Vartabed, since his restoration, is speaking boldly in favor of protestantism. Priest H. is also more bold since his return from banishment, and hesitates not to declare openly that the whole of this business is a piece of iniquity. Thus the effect of persecution and bonds is the same now that it was in apostolic times; that is, believers are made bold by the very bonds that are put upon them by the enemy in order to destroy their influence.

From — we went to another village, where are two evangelical Armenian priests, upon whom we called. Here we spent two hours in deeply interesting conversation in regard to the things of the kingdom of Christ. These priests are in the habit of writing down their thoughts on various subjects, and also brief explanations of passages of Scripture, which they use from time to time in their addresses to the people. They each showed us some of their efforts of this kind, which were quite creditable. It is not their business properly to preach, this being the appropriate duty of the vartabeds; but, in this instance, there being no vartabed in this church, whenever they can find a good opportunity, they address the people on the great truths of the gospel. Such opportunities are offered frequently by orders, and other communications from the patriarch to the people. These priests also go once or twice a week to the city, where they have many opportunities to preach, in a private way, to Armenians, Greeks, Jews, and even sometimes to Turks. They are still in great doubt, what it is their duty to do, whether to go to N——, where they have been invited, or to remain here, or to give up the priest's office entirely. I advised them decidedly to go to N——, where there is an open door for them, and souls are, in some measure, hungering for the bread of life. They replied, "True, we shall be better situated there than here, but we shall there also, be obliged to exercise the duties of the priest's office, which we cannot do with a clear conscience." One of them remarked, "I am sinning every day against my own conscience, in performing the duties of my office. I know that were I to die this day, I should sink to hell immediately, for I am daily 'crucifying the Lord afresh and putting him to an open shame.'" I told him he must not live so any longer, but must get out of the priest's office as soon as possible. Better die a beggar, or be martyred, than live thus in sin against God.

They both seem ready to forsake the priest's office, though this is contravening one of the rules of their church, and would expose them to obliquy, persecution, and it may be death. But they hesitate as to the mode of doing this, for they wish to accomplish it in such a way as to do the least harm, and secure the greatest amount of good to their people. Their sole desire seems to be to do good, and they are, apparently, ready to suffer for Christ. One of them remarked, "The only reason why we were not banished with the rest was, that we are not worthy of such an honor." The same one said also, "I am ready to forsake my present office and gain my livelihood by becoming a common street scavenger, if I may but do good to my people."

Before we left them, we kneeled down and prayed together, and it was truly refreshing to hear two priests of the Armenian church, in which this duty is habitually performed in the most careless and hurried manner, pray as those taught by the Holy Spirit, in a slow and solemn tone, uttering, evidently, the deep feelings of their hearts, and pleading with God to exert his divine influence upon Armenians, Greeks, Jews, Turks, and Franks. We mentioned to them that we intend to observe the first Monday in January as a day of special fasting and prayer, with reference to the present peculiar state of the Armenian church; that the hindrances to the progress of truth may be removed, and the word of God have free course among them. The priests very cheerfully agreed to unite with us in a like observance of the day, and we promised particularly to remember their case, and to pray that light may be shed on their path. They also informed us that they are always in the habit of observing the first Monday in each month for prayer, in connection with us and the people of God in different parts of the world, for the general outpouring of the Holy Spirit, and the universal reign of Christ.

First Monday of the Year—Government Bankers—College at Scutari.

January 6th, 1840. This day we observed, agreeably to previous arrangement with the other stations of the mission in Turkey, for special fasting, humiliation, and prayer, in reference to the present condition of our mission, and the state of the people around us. The subjects of prayer were numerous and important, such as the removing of obsta-

cles to our work, the opening of doors for us among the people, and especially, that the word of God may not be bound, but have free course and be glorified; the blessing of God upon our native brethren, particularly the two priests already mentioned, and Hohannes in exile; the general outpouring of the Holy Spirit on patriarch, bishops, and all the people, Armenians, Greeks, Jews, and Turks. Nor did we forget our brethren at other stations, nor Christians in America, who also have set apart this day for similar purposes. May the Lord in heaven hear. Oh may a rich blessing descend upon this debased and miserable people.

S—, one of our native brethren, called to-day, and I had a precious interview with him. He is a banker and possesses a remarkably amiable disposition, to which, we trust, have been added the sweetening influences of religion.

An order has recently come from the sultan for all the bankers of the government officers to bring their affairs to a close, as this order of men is henceforth to be dispensed with. This arises from a new organization of the fiscal system, by which the pashas, governors, etc., throughout the country are to be paid a regular salary, instead of being left, as heretofore, to extort as much as they can from the people. Henceforth, the pasha and governor are to have nothing to do with the collection of taxes, and they will not need bankers, as formerly, at the capital. This class of men will now be obliged to seek for other employment, and they are, of course, in great trouble. Through the power of their gold they have exerted a mighty influence in Turkey, and over the Turks themselves, so as, in fact, to have within their gift many of the high offices of the government. This influence will now be nullified, and thus one obstacle will be removed, which has hitherto opposed the spread of the gospel. The bankers are a very ignorant, narrow-minded, bigotted class of men. Individual exceptions no doubt there are, but this is the true description of the character of the body. The fact is easily explained. They are generally natives of the interior of the country, and the nature of their business has required them to be associated with the Turks, while, at the same time, it has separated them from Europeans and the means of improvement. Henceforth they will be obliged to seek other occupation, and thus they will be brought more in contact with the world, and it is to be hoped their minds will become proportionably enlarged. At any rate, they can no more

exert the influence they once did, and we may regard the taking away of their power, as a providential arrangement highly favorable to the progress of light among the Armenians.

Much effort has been made by the Armenian patriarch, to procure funds for the new college at Scutari. That school was first established in opposition to ours, and the high school at Has Koy was broken up in order to make way for it, and probably H. was sent away for nearly the same reason. At the beginning the support of this college came chiefly from the Armenian convent in Jerusalem, but the patriarch there, not being pleased with the manner in which the affairs of the institution were managed, withheld his support; and since that, they have been in the greatest distress for money. They have tried several expedients, but in vain. At one time they taxed all the new comers from Armenia, and all who were returning thither, for this object. At another, they tried to draw the friends away from all the common schools of the city and suburbs, for the support of this. And again they directed the priests to circulate subscriptions in all the different parishes for the same purpose. But every effort fails. The school is unpopular and is becoming more so, and the present prospect is that it will soon sink. It is to be hoped that this will only be to prepare the way for another literary institution among them of a higher and better character.

I would also remark, before I close, that I have now six regular attendants of my semi-weekly Armenian Bible exercise, and two others have attended occasionally. They are all intelligent and promising young men, interested in the study of the sacred Scriptures; and I pray that the Lord may visit them by his Spirit, and that they may be made wise unto salvation.

GREECE.

JOURNAL OF MR. KING ON A TOUR TO THEBES, LIVADIA, AND MOUNT PARNASSUS.

THE impaired state of Mr. King's health, and especially weakness of eyes, as well as a desire to cultivate a further acquaintance with the people and learn how he might labor most advantageously for their welfare, were the reasons which induced him to enter on the excursion, of which some account is given below. He left Athens 7th October, 1839, and spent the first night at Casa, where, he says, he "slept in a

stable, with horses, mules, Greeks, Bavarians, dogs," etc.

From Athens to Livadia.

At Casa is a station of guards, and many soldiers who are employed in working at the road sleep there. The road is now being made from Athens to Thebes, and is intended to extend as far as Livadia and thence to Lamia, (Zia-toon.) As far as Casa the road is good and passable for a carriage. At Mandra I found one of my old scholars, now teacher of the public school in that place. He is the son of a priest, and was the first scholar I received at my school at Athens. He informed me that the priests at Mandra are opposed to the new Lancasterian system, and wish to have the gospel and psalter and oktoechos taught. The oktoechos contains many prayers to the virgin.

9. I arose at an early hour and set out from Casa for Thebes. Casa is at the foot of Mount Cithaerion, which I had to cross this day. On the top I found it very cold, even comfortable walking with my coat and surtout on, though the day before, in Athens, I had been clad in the thin linen dress of summer.

The ascent of Cithaerion from Casa is a little more than an hour. On arriving at the summit, there suddenly opens to the view a grand and beautiful scene, the plain of Thebes and Livadia with the mountains beyond rising in grandeur. How wonderfully great is He who spread out those plains and laid the foundations of those everlasting hills! was the exclamation of my heart, as I beheld them. Going down the mountain, I turned out of the direct road to Thebes, in order to visit the site and ruins of the ancient Plataea, now called Koklea. Having spent half an hour in riding over the ruins, I left for Thebes, where I arrived at one o'clock, P. M. During my ride over the plain, I reflected on the causes of those ruins and desolations, which we now see every where in Greece—the hatred, envy, and wrath of man towards his fellow man. The same passions which now rage in the bosoms of so many, and render so many families and neighborhoods unhappy, laid waste these the fairest works of man, and the most splendid edifices ever reared by human skill. Thebans against Plataeans, and Athenians and Spartans and Persians taking part in the quarrels, till a sister city is laid in utter ruins! What a sad picture of man in all his boasted greatness!

At Thebes I put up at a public khan, though I was invited to take lodgings at a private house. The commander of the gens d'armes here, to whom I had a letter of introduction, insisted on my permitting him to send with me the next day a soldier as a guard; and after having told him two or three times that it was unnecessary, I consented, as he requested that I would allow him to do this as a mark of friendship. He also tried in various other ways to show his kindness to me, although he himself was on the point of setting out for Athens.

Soon after I arrived at the khan, the chief officer of the police called on me and reminded me that he was one of my scholars formerly in my gymnasium, saying that the little he knew he was indebted to me for. On his mentioning his name, I recognized him, and was gratified to find him in such a situation. During my stay he was very attentive and polite, as was also the demarch (mayor,) who insisted on my going to his house to lodge, in case I should return to Thebes. The schoolmaster also and others called on me, and went about with me to show me whatever they thought might be interesting to me in their city.

To the head of the police I gave a copy of Baxter's *Saint's Rest*, and some other books, and supplied the teacher of the public school with a number of the American Tract Society's publications to give to his scholars as rewards or otherwise, as he might think proper.

10. At sunrise I left the Cadmeian hill, and after a ride of about eight hours I arrived at Livadia. The greater part of the way is on a plain. Passed during the day the ruins of Haliartus, and I saw several villages at a distance, among which is Orchomenos, now called Skrupu. The lake Copais and the river Cephissus we had a great part of the way on our right. The lake seems to be rather what we should call a swamp, with the river Cephissus flowing through it.

From Livadia to Parnassus.

Just before arriving at Livadia I put up at a dirty khan, the best in the place, and immediately inquired for my old friend, Lambros Nakos, but was disappointed in finding that he was absent at a village a little distance from the city. I had hoped to consult with him about my future journey, the propriety of going at present to certain places, etc. Not finding him, I called on several others of my acquaintance, visited the Lancaste-

rian school, and gave books to the teacher as presents to the best scholars. Went also to see the oracle of Trophonius, and drank of what was pointed out to me as the waters of Lethe and of Mneme. Called on the teacher of the Hellenic school, and in the evening several persons called on me. Wrote letters, and finally, wearied out, I lay down to rest in the midst of vermin, which on account of my weariness scarcely disturbed me during the night.

11. In the morning Lambros Nakos called on me, and I had much conversation with him on a variety of topics. Left some books with him to give to the priests in the different districts around Livadia. He was formerly, and I believe is still, one of the most influential men in this region.

Being furnished with a soldier, as a guard, I left Livadia. A few days previous there had appeared on the road from Livadia to Arachova five thieves, or robbers, who attacked two travellers, cut off the thumb or finger of one of them, and made their escape. The one who had his finger cut off was at Livadia. As I was going to Arachova, I thought it might be well to have one soldier as a guard, and so I took the one above mentioned. In about two hours I arrived at the ancient Chaeronea, so remarkable for the many battles fought there between the Greeks themselves, and the Greeks and Romans. I felt more interested in it, however, as being the birth-place of Plutarch.

Just before arriving at the present mean little village, I saw the head and some other parts of the Colossal statue of a lion. Near the village are some remains of antiquity, particularly the seats of an ancient theatre. I was told that there were some inscriptions in a church, which I tried to enter, but could not find the priest who had the key to it.

Leaving Chaeronea, I passed some small villages, and arrived at Davlia, where I stopped a little time at the house of the demarch, to take some refreshment. This consisted of bread and cheese and water. The demarch gave me a cheese of Parnassus. This cheese, about three inches in diameter and two in thickness, is celebrated, being made by those who during the spring and summer pasture their flocks on the heights of that celebrated mountain.

Davlia is on an elevation, which constitutes a part of the base of Parnassus. Here I made a present of some books and tracts to the demarch, his secretary, and the teacher of the school, for the

scholars; also to the head of the gens d'armerie here with whom I found I was acquainted.

Left Davlia, and winding my way along on the heights, which form the foot of Parnassus, I came to Arachova. During the latter part of the way we ascended a great deal, and as we approached Arachova, the scene which opened to our view was truly grand and sublime. Mountains and chasms, in wild confusion, impress the mind with awe, and fill it with reverence for Him who holds the earth in his hands, who looks on the mountains and they tremble, who touches the hills and they smoke! The slopes of the mountains near Arachova are cultivated, and in many places covered with vines, from the fruit of which is made, as I was told, a very superior kind of wine. On arriving at Arachova I went to the demarch, who immediately ordered lodgings for me at a private house, as there is here no inn for strangers. The house I lodged in consisted of one long room, with a hearth at one end, but without any chimney, and underneath it was a stable. Here, with my attendants and the whole family, I had my lodgings for two or three days.

12. I left my horses to rest, and took a mule for the purpose of going up to the highest peak of Parnassus. I also took a horse for C. who accompanied me, and the owners of these two animals accompanied us as guides. The people of the place said many discouraging things about my going to the top of Parnassus, and I felt almost afraid to undertake so to do. Some said I should freeze, and all said that it was an arduous undertaking, that I should be obliged to walk a great deal, and that it would take the whole day to go up and come down.

Ascent of Parnassus—Arachova.

Rising at a very early hour, I made all my arrangements, and was ready at six o'clock, at which time I set out and immediately began to ascend the giddy heights of this interesting mountain. After having gained the heights of one mountain, we saw others before us, "as Alps o'er Alps arise," which we ascended in succession, and at a quarter before eleven o'clock I reached the summit of the highest peak, from which I looked down upon Greece, as upon a map. On first reaching it, my head was almost giddy, either from the effort of climbing up, or from the great height, at which I found myself. Here I remained about one hour, during which time I took some

refreshment, bread, cheese, and water, and amused myself a little while in throwing down stones towards the east, and counting the seconds that elapsed before I heard the sound of the stone, when it struck the earth. For a few feet it rolled from me, then fell perpendicularly a considerable distance, and then rolled, as I judged from the noise, on a very steep plain, so far, that it was, I think, thirty or forty seconds before the noise of its rolling ceased.

On my way up, I saw several shepherds with their flocks, and we found a well of water, at which we stopped about fifteen minutes. One shepherd had a large bit of ice, which he had exposed to the sun, and which was melting and running into a little cup for him to drink. Of the ice he gave us a bit, and I saw at a distance, what appeared to be a large bank of ice.

From the highest peak I counted eight or nine very high peaks of the mountain, so that I thought each muse might have had her summit, without interfering with her sisters. Between these peaks are valleys, some of which, at certain seasons of the year, are clothed with verdure, and become the temporary residence of shepherds. Others are sometimes filled with water, and become lakes and ponds, which, in the winter season, are covered with ice. One considerable plain, say about three and a half hours from the top, is cultivated and ploughed. Here the people of Arachova have their huts, called *calivia*, in which the men only reside during seed-time and harvest. In the winter they go down and live with their families.

The highest peaks are quite barren. Low down there are in some places an abundance of fir-trees. The greater part of the way we went was so desolate and dismal, that I could not but feel occasionally some little misgivings about my situation, though I was told that robbers almost never frequent the heights of this mountain. Though the weather is often very cold on these summits, still the shepherds have no covering to defend them, or bed to sleep on but their capot, a thick cloak or coat.

Having gratified my curiosity by looking again and again down upon the different parts of Greece, and having lifted up my heart in prayer to Him who formed the everlasting hills, and remembered before him many of my beloved friends, I began to descend. At twelve minutes before twelve o'clock I left the summit, and after five hours, the greater part of

which was spent in descending, I arrived at Arachova, quite weary. I found the descent more arduous than the ascent; for in going up I rode my mule the greater part of the way, but in descending, I did not dare so to do, and found myself obliged to walk a great deal.

13. Sabbath. After the fatigues of the previous day, a day of rest was peculiarly desirable. Still I went in the morning to the public school, a school of mutual instruction, and addressed the scholars on the subject of religion. There were present upwards of eighty, and I was much interested in their appearance. They all seemed to be from about ten or twelve to fifteen years of age. The teacher afterwards told me that it is so customary here for people to drink wine and give it to their children, that very often he had been obliged to send home these little boys in the afternoon, on account of their having drank so much wine with their dinner, as to be stupid and unfit for study. At parties, I am told that they make the children drink in their turn, as if they were men grown. After hearing of this, I reproved some of the people I saw for such an unchristian usage. In the school I found a copy of the Ancient Greek New Testament, printed at Boston, Mass., which I suppose I brought out with me eleven years ago, or which was sent to me for distribution. To the teacher I gave some books for distribution among the scholars, and I also gave a priest a few books for himself. He seemed quite liberal, and his wife gave me some fresh eggs, and he invited me to come and lodge at his house, in case I should visit Arachova again.

At Arachova the people are said to live to a great age. During the day I was told that there had been an order for us to remove to another house, or at least for some of our party, and on making inquiry, I found that it was usually the custom, when a stranger arrives, to receive him into one house for one day, and then some other one must receive him. But as they found that I expected to pay for whatever I had, the family permitted me to remain, and my muleteer only was obliged to remove to another place. It is the custom, I am told, in the island of Lemnos, when a stranger arrives, to conduct him to a certain house for one night, and then to another, and another, and that an old man is appointed by the community to see to the lodging of strangers, and that he has a stick of wood which he hangs

up in the house where the stranger is to be lodged, and where they are obliged to entertain him till the stick is removed.

In the evening, Mr. Loidorikes, the governor of Lamia, arrived, and his brother, who is counsellor of state. I was rejoiced to see them, as I had been formerly acquainted with them, especially with the counsellor, at Athens. They urged me to go to Lamia, and from thence to Chalcis, and the governor said he would give me as many soldiers as I needed for a guide. But as a part of the road I should have to pass is often beset by robbers, I thought it better on the whole, not to go at present.

Before leaving Arachova, I must remark, that it seems to me to be a very healthy place, having good water and a pure air. And this is the character which it sustains. Living, however, I found to be very dear.

Delphi—Crisso—Salona—Guards and Robbers.

I had intended to visit the Corycian cave on my way to Delphi; but finding that I should have to go up about an hour and a half the steep of Parnassus, and feeling very weary, I concluded to give it up, and go directly to Delphi. This cave is represented as vast and very humid, and whoever wishes to enter far within must be provided with large torches, must wade in mud, and after all return without having seen the end. Some say that it goes quite through the mountain, and that men, in trying to explore it, have been lost; that after going in a considerable distance, there is quite a current of wind from within. Many have been ill of pleurisies in consequence of going in. This is the description given me at Arachova, and by one who had himself been in.

Set out from Arachova for Delphi, where I arrived in about two hours and a half. The morning was lovely, the scenery beautiful, my spirits joyful, and I went on for some time singing aloud the hymn of the nativity—

For unto you is born this day, etc.

On arriving at this celebrated place, I went to the *mansion*, or place where the Pythia or priestess sat, upon the tripod and gave the auricular responses, drank several times of the Castalian fount, went to the Stadium, and looked at the foundations of different ancient buildings, which I suppose were temples.

Ten or fifteen minutes before I arrived at Delphi, I turned down a little from the road to see a *cercophagus*, which is truly splendid—one of the most beautiful things of the kind, I think, that I have ever seen.

After having seen a part of the curiosities, I went to the house of the demarch, but did not find him at home. The people around seemed rather doubtful with regard to me, and none of them very willing to move or do any thing to accommodate us. At length I inquired for the schoolmaster, and asked a boy to go and bring him, and told him if he would go I would give him a book. The mention of a book had the desired effect and set his feet in swift motion towards the teacher, who came immediately, and with much kindness went about with me, and explained a variety of things, which I should not have understood without him. After having spent some time with him in looking about, we returned to the demarch's, where I gave the boy a book for going after the teacher, and to the teacher I gave Baxter's *Saint's Rest*, and a number of tracts for the scholars in his school. I also left a copy of Baxter for the demarch. And now the scene was altogether changed. I was invited to take my lodgings at the demarch's, in case I should return to Delphi; and boys and women flocked to see me, and gave me quantities of quinces, pomegranates, and grapes, and all seemed rejoiced at my visit, as if I had been an old friend. Some brought ancient medals, and on asking what they wished for them, money or books, the reply was, "Books, books!" and I actually took some as a curiosity in return for books. At no place did I see more eagerness for books than here. The people seemed to snatch at them as hungry fish do at a bait. I was myself delighted. On leaving the place, the teacher accompanied me some distance on my way to Crisso, and said to me on the way, "You have this day given me a great treasure."

I left Delphi and came to Crisso, and, at two, P. M. I arrived at Salona, (the ancient Amphissa,) where I was kindly received by the governor, Mr. Oeconomides, with whom I was formerly acquainted, and at whose house I spent the night, as he would not allow me to go to a khan. I was five hours and a half on the way from Arachova to Salona, not including the time I stopped at Delphi.

Crisso is a considerable village, quite at the foot of Parnassus, and as I should judge, about two hours distant from the

sea, having a beautiful plain between. After leaving Crisso, our road was for the most part on a plain, and often in the midst of groves and olives.

15. I awoke at an early hour and revolved in my mind the subject of my day's journey; whether to return to Delphi, Arachova, and Livadia, or to go on to Gravia, and then around to Velitza and Livadia, or to Lamia and from thence to Chalcis. I at length decided to go to Gravia, though I felt a little concerned about robbers. On my informing the governor of my decision, he sent to the officer of the gens d'armes, who sent me two soldiers to accompany me as a guard. I also found here an officer, to whom I had once given a trifle when he was in want, and he ordered one of his men, who was armed, to accompany me as far as Dadi. With him was also a soldier of the phalanx. Perhaps to these two last, I owe in the hands of God, my safety; and I often thought of the passage, "Cast thy bread upon the waters, for thou shalt find it after many days." One of the guards, furnished me, was ill on the way, and could not keep up with us; and the other, I found, had formerly been, by his own confession, a robber and a murderer. And I afterwards learned, what I then did not know, that the man who went with me to take care of my horse had been also an associate with robbers, and lately let loose from prison. At any rate, I had this day some little fears. The moment I saw the two soldiers, who had come as guards, one of them struck me as having a peculiar look, and his movements and mode of speaking, and the *tout en semble* of the man showed him to be what he afterwards said he had been, "a thief, a robber, and a murderer." Several years ago, he said, in the commencement of the revolution, he was for a year and a half, a robber; that the robbers have their laws by which they are governed; that they are sworn to each other not to reveal one another, but each to defend his fellows, etc.; and that they generally consecrate a part of their gains, to some church, or some saint. For instance, if there were ten robbers, they would make eleven shares, of which one was to be the virgin Mary's, or Christ's, which they were punctual in paying; that the robbers with whom he was associated generally had the *panagia* of Zenos as a partner, and that when they went out to rob with her as a partner, they were always successful. He said that one time he heard that a man, having several thousand drachmas with him, was about to pass a certain

road, and that he with another associate, way-laid him; that after waiting sometime, they saw him coming, and that he came singing; that his associate said we will now take him and rob him and let him go; that he himself replied, no; he is armed, and he is a brave man (a *poli-car*), and will not suffer himself to be taken so easily and robbed; that he was determined to fire upon him and kill him; that his associate begged him not to kill him, and thus bring such a sin upon their heads; but that he told him to be still, and that if he did not mind he would kill him! The traveller now drew near, singing as he came; the robber (now my guard) took aim at him and fired, and the traveller fell dead. He stated also that on examining him, he found only sixteen piastres; that he then drew him aside, threw him into a well, and went away; that much was said about the murder, but nobody knew who had perpetrated the deed; that at length he threatened his associate, that he would go and disclose the whole matter and get him executed, while himself, as the informer, would suffer nothing; and that his associate, in order to prevent his doing this, gave him a few hundred piastres, and he went away; that the man he killed had a wife and four children.

While he spoke in this manner, I felt a horror of the man, and thought sometimes of my own situation, and what such a man might be tempted to do, if he thought I had much money with me. The road we were travelling was wild and solitary, among huge mountains with deep ravines and chasms between, with thickets of wood, in which robbers might easily be concealed, and with no village on the way for five hours distance. The other guard was ill and could not keep along with us, and the soldier of the phalanx, together with the other sent by my friend, did not make their appearance for the whole day, though I supposed they could not be far behind. Finding myself in company with this man, once a robber and murderer, I conversed much with him on the subject of his crime, repentance, and the judgment to come, and asked him, if he did not feel compunction of conscience for what he had done? He said, "I have repented a hundred times; and for ten years I did not partake of the Lord's supper;" and added that at length the priest told him that his crime was not as great as that of the traitor, that is, of the one who had come and told him that the traveller whom he killed had so much money; that he believed that those who robbed would not

prosper; that they would be made to drink of what they had poured for others, etc. I talked very plainly to him, and told him to procure a New Testament and read it, and learn what he must do in order to be saved; and that, should he be brought to true repentance, he might forever rejoice that he had come with me this day. In the evening, he said, that if any thing would do the Greeks good, it was the gospel; that a soldier at Lamia, had procured a New Testament, and that he was always reading it and speaking about it; and that it had, at times, been the means of keeping him back from wickedness; that he himself had been much affected by reading a little book (probably the Life of Joseph) about a man that was sold and put in prison, and interpreted some dreams; that he would give almost any thing for a copy of it; that he had been so much interested in my conversation that he had not felt at all the fatigues of the way, etc. Our day's journey was about five hours and a half, usually reckoned six hours.

Gravia—Velitza—Davlia—Livadia—Chalcis.

I left Amphissa, and at four, P. M., I arrived at Gravia. On the way I stopped at a fountain of water about half an hour. At Gravia are a few little huts and a miserable khan, where I remained for the night. Here was a station of gens d'armes. It is about seven hours from Lamia, the region of robbers. Before arriving at the khan, the scenery is truly grand—steep precipices, perpendicular heights, deep ravines, the everlasting mountains bending over you, as it were, their awful heads, and with frowning aspect seeming to say, "Traveller, let your steps be with reverence and awe, for in us you behold the greatness and majesty of your Creator!" At the khan my guard became very noisy and boisterous, in consequence of drinking too much wine, and his conversation towards the close of the evening was blasphemous and filthy in the extreme. If he had had any compunctions of conscience during the day, wine had apparently made him reckless at night, and he said, "We who have been brought up in these days, shall go on as we have done, and end in perdition! Of our children, the next generation, one may hope for something better." Too true is this, I fear, of many.

With one of the soldiers at this station I had been acquainted at Athens, and he had received books from me, and

was very friendly. He came to me and said very kindly, "Do not apprehend any thing bad here, rest quietly, we keep a watch during the night." I replied, that I had no particular fears with regard to any thing, and that I felt quite safe. I was annoyed and shocked by the filthy and blasphemous conversation, which must have been such as Lot heard in Sodom.

16. I left Gravia at an early hour, accompanied by two new guards, and the two mentioned the day before, and in about three hours arrived at Dadi, supposed to be the ancient Amphicleia, and called on the ex-demarch, to whom I had a letter of introduction. I did not find the demarch at home, but his brother received me. I went to see the ruins of an ancient building, supposed to be the temple of Esculapius. Having visited these ruins, and having given Baxter's Saint's Rest to the demarch and some religious tracts to him and others, I proceeded on my journey, and in about three hours arrived at Velitza, the ancient Tithoraea. Before I arrived I passed some beautiful vineyards, and bought a few bunches of grapes for myself and those with me. I was informed that a few days since a man passing here, and attempting to take a few grapes to eat, or after having taken them, was shot by one of the guards. In general, the vineyards in this country are guarded by armed men, stationed here and there, sometimes two or three together, and often do not appear till the unwary traveller puts forth his hand to touch the forbidden fruit, and then he hears a stentorian voice, and perhaps sees some one rising as it were out of the earth, with the instrument of death in his hand. In Turkey there is, I think, much more latitude given to the passing traveller. The Turkish custom resembles the Hebrew in this respect, that it allows of taking some fruit to eat.

At Velitza we called on the demarch, who found lodgings for us. The evening I spent very pleasantly, in conversing about the shepherds of Parnassus, with the old man, my host, and his wife and daughter-in-law, whose husband was then tending his flocks on the heights of that mountain. She was very diligent with her spindle, and arose the next morning at two o'clock, and immediately seized her spindle and distaff. On asking her if her husband had with him a bed? She replied, "Nothing, nothing but his capot. It is necessary for him to be with his flock on the mountain, in order to get bread for me to eat." I

asked who among them were called good lives? She replied, "Those who have cheese to eat with their bread." And, rejoined I, who are the poor? "Those," said she, "who have neither bread nor cheese." She, with her father and mother-in-law, dined on bread and cheese, and I believe they had also an onion; so that they must have been among the grandees of the place.

At the close of the evening, and according to my custom in all my journey, I read a portion of the sacred Scriptures and offered a prayer in Greek, in which all the family apparently united very devoutly, rising and standing, as is the manner of all the Greeks when at prayer.

17. I arose at about two o'clock, and had my breakfast long before break of day. In the night there was a little rain, and I felt anxious about my journey that day, as the heavens were covered with clouds, which seemed to threaten a plenty of rain. Indeed, had I not looked at my own good, I should have desired it, for the fields around Parnassus, are so parched, that at Arachova we were told that the goats began to die, and that if the drought should continue fifteen days longer, all their flocks would perish. As soon as the day had fairly dawned, I called my muletter, and endeavored to hurry him, so as to get at least to Davlia before the rain should fall. Before leaving I distributed a few books among some boys, relatives of my host, and at about sunrise set out on my journey. As we proceeded, the weather cleared up, and I had a beautiful day's ride to Davlia and Livadia.

In three hours and a half from Velitza, we came to Davlia, which place I had left six days before. One of these was the Lord's day, and one I spent in going up to the top of Parnassus, leaving four days in which I had made the complete circuit of Parnassus. From Davlia I went to Chaeronea, and thence to Livadia.

Went to see the tower, from which Sabbas threw himself in 1831, in order to kill himself, after he had stolen my money at Athens, and was detected at Lavadia. It is truly a wonder that he lived. Divine vengeance, however, did not suffer him long to live; for about two years after, he got into a quarrel with some Greeks, seized his arms, and during the affray was shot dead on the spot.

Here a lieutenant from Lamia, going on to Athens with a guard, came and sought me and proposed that we should

go together. To this I assented, though I did not recollect any thing of him.

18. I went to Thebes in about six hours. Put up at a khan, though I was urged by the demarch to put up at his house. Afterwards I had reason to regret that I did not accept his invitation; for my room was over a stable, and the smell from below was almost intolerable. The noise, too, of mules and horses kicking, grooms hallooing, etc., together with the openness of the room, made my situation unpleasant enough.

19. In about six hours I rode from Thebes to Chalcis in the Eubaea. On approaching Chalcis I was much struck with its appearance. Not having been destroyed by Greeks or Turks, during the last war, and having its Venetian battlements still standing, it looks more venerable than any other place I have seen in this country. From the main land we passed by a bridge over the straits and entered the island. At these straits there is a flux and reflux of the sea, which gives the straits the appearance of a river, running rapidly sometimes one way, sometimes the other, according to the time of ebbing and flowing. I spent the night and the day of rest with Mr. Sphoines, the teacher of the Hellenic school here, who was formerly employed by me as teacher in my gymnasium at Athens. Before night I visited the castle, walked about the new city, saw some Jews, and invited the rabbi to call on me. "What," said he to Mr. Sphoines, "will you allow me to come into your house?" as if it were a thing unheard of, for a Jew to be permitted to enter the house of a Christian. During the evening I had some interesting conversation with Mr. S.

20. Sabbath. A very interesting day. The Jewish rabbi called, and I had a long conversation with him on the subject of religion, and endeavored to show to him that Jesus was the Christ. After hearing many of his cavils, I read to him what Paul said to the Jews at Rome, (Acts 28: 26—28.) Some other persons also called, among whom was Mrs. M. and her daughter. With the daughter I conversed nearly three hours on the subject of religion, and made her a present of Baxter's Saint's Rest. She promised that she would begin to teach a school in Chalcis, and that the first book taught in it should be the gospel, and that she would assist also in teaching a Sunday school, which Mr. S. seems desirous of establishing. This was to me a happy day. I conversed till I was weary, but the conversation was with regard to the

Savior, and the glory that is hereafter to be revealed.

21. I set out on my journey and in about six hours arrived at Oropo, where is an extensive estate, owned in part or wholly by the Russian consul at Athens, Mr. P.

On arriving, I found to my joy that Mr. P. himself was there, having arrived the day before from Athens. He immediately welcomed me to his house. The evening was spent in interesting conversation about the providence of God, and the many deliverances he had wrought for us, and the certainty that he directs and governs all things. Mr. P. related to me some truly remarkable escapes he had had from imminent death, by land and by sea, and I was rejoiced to find that he regarded so much the hand of God in all the events of life.

Results of the Tour—General Remarks.

22. At about sunrise I left Oropo for Athens, where I arrived in eight or nine hours, after an absence of fifteen days' constant journeying, except on the Lord's day. When I left Athens I was advised not to go, as the rainy season is near, as Roumeli is very cold during the rainy season, and as there were thieves and robbers. I had read in the public paper that five robbers had just appeared on the route I wished to take. But I felt as if it was my duty to go; and having asked direction of God, I decided to go. Every thing has been well. My health has been apparently improved; I have not been impeded a single day by rain; I have been preserved from robbers and from all designs of wicked men; I have been kindly received in almost every place I have visited, and in no place unkindly; and I have distributed, during my journey, to schoolmasters, demarchs, governors, military officers and soldiers, nearly nine hundred copies of books and religious tracts, without any noise or disturbance, or hindrance on the part of any one; and I have conversed with a considerable number very plainly with regard to the concerns of their souls.

Mr. King makes the following remarks respecting that part of Greece which came under his observation during his tour.

Greece is desolate. One rides for hours often without seeing a single human habitation, and sometimes not a single human being. Greece is still poor: husbandmen need encouragement: schools and school-houses are in a very

imperfect state: a great desire is manifested for education and for books: and our books are exerting a very salutary and silent influence on the people: the schools I formerly had at Athens, and the gymnasium have been productive of good: we have reason to be encouraged and to labor for the good of this people, because it is a people susceptible of right impressions.

These are a few of the general things that have been suggested to my mind by what I have seen and heard during my journey.

I compare Greece very much to an old farm, which has been left for years uncultivated, till it is all run over with thorns and thistles; the hedges and stone walls broken down; with here and there a fruit tree bearing stunted fruit; with vines unpruned, which "the boar out of the wood" has wasted and "the wild beast of the field" devoured—with much fallow ground, hard to be broken up, which a pretty good farmer has begun to cultivate and repair, but with few hands and very limited means, or rather without any means, except what he borrows from his neighbors, the interest of which amounts to a good deal, while his income is very inconsiderable, hardly enough to meet the wants of his hungry family. Now, however good such a farmer may be, and however fertile the soil, he certainly labors under great difficulties, and too much must not be expected from him at once. The farm is gradually improving; the walls and hedges are repairing; the fallow ground is beginning to be broken up; some of the vines are pruned and begin to bear fruit, and the income is increasing; and on the whole, we have reason to think that after a course of years, he will, by good management, if nothing untoward should happen to prevent, become what we call an independent farmer.

Singapore.

ANNUAL REPORT OF THE STATION,
DATED 1ST FEB. 1840.

Printing—Block-cutting—Books and Tracts distributed.

THE labors of the missionaries are directed principally to two classes of people—those speaking the Chinese, and those speaking the Malay language, both of whom are found in large numbers at Singapore, as residents in the place, and also as visitors for commercial pur-

poses. Giving an account of their labors for the Chinese, the missionaries remark—

The amount of printing done during this year, compared with that of some previous years, has been small. At the end of the first three years, the man who had superintended the work for two or three years, was dismissed, and another employed on considerably more favorable terms. According to the present arrangement our contract is only with the head printer, and he is paid according to the work performed. We are under no obligation to find him more employment, or for a longer time than we have work to do. The amount of printing done the last year, though, as it turned out, sufficient to meet the demands actually made upon us, would probably have been somewhat larger, but for the embarrassed state of our treasury during several months.

After mentioning that they were getting their blocks for Chinese printing cut in a better manner and on more favorable terms than formerly, the missionaries refer to the man obtained from Canton to superintend and teach this business, and proceed—

It may be proper to remark concerning him, that he is an aged, venerable looking man, of pleasing manners, and exerts, we think, a happy influence on our boys. He was engaged a long time in preparing the blocks for Dr. Morrison's version, and consequently has considerable acquaintance with the Scriptures. Though from difference of dialect, he can understand but little that is said, he attends regularly every morning, during the whole hour spent in reading the Scriptures and in worship in Chinese with the first class. We believe he does not practise any rite of idolatry, and, though we well know how liable confidence in such appearances is to disappointment, there is much in his conduct to lead us to hope that, if he is not now a Christian, he is one of whom it may be said, "He is not far from the kingdom of heaven."

The young man spoken of in the last report, as learning the art, has become able to do plain work quite well. The school-boys, who are spending an hour a day in learning to cut blocks, are making as encouraging progress as we could expect. To the four originally selected, two have since been added, and one, for the present, ceases to work with them, making five now devoting attention to the business. We shall soon probably

increase the number by selecting two or three more boys from the second class. Three of those who were first put under instruction, can already, with some aid from the teacher, make blocks serviceable for printing. We are much gratified at the prospect of becoming, ere long, independent in this respect, and rid of the vexation and trouble growing out of the employment of men from China. If we succeed in training workmen for ourselves, (and there is no reasonable doubt of success,) we shall be able to conduct the department of Chinese printing at much less expense than we do now, and at very much less than heretofore. The plan we are pursuing will probably be, in various ways, an important benefit to the boys concerned, and hold out the prospect of a longer continued direct influence, and more extended usefulness on our part, than we should otherwise be able to exert.

The number of tracts distributed the present year is not large, though somewhat greater than that of the last year. We are more than ever convinced of the inexpediency of a profuse distribution of tracts among such a population as we have in Singapore. We may hope, that, in some cases, the mere perusal of a tract, when it happens to fall into the hands of an individual able and disposed to read it so as to get some understanding of its contents, (which is true of a small proportion only of the Chinese here,) will do good. Yet, after all, we apprehend that the highest usefulness of tracts is secured in using them mainly as a means of introduction to the people, and as a text on which to comment in personal address. We would not cease to distribute tracts: we would give them to all of whom we can entertain a rational hope that they will get any knowledge or good impression from them. Where we cannot reach a people in any other way and can do it in this, we would be liberal in distributing them: but generally, we have no doubt that the distribution of a very few, accompanied with remarks upon the design and subject of each, and especially, if the tracts are read and explained, and the truths contained in them recommended and enforced by the distributor, would be productive of more good than the mere giving away of millions.

The teacher, Le, (the man who was baptized by Mr. Johnson of the Siam mission, and in whose christian character we have much confidence,) has been employed to some extent in this kind of labor. He is generally quite happy in

introducing and gaining a hearing for the subject of Christianity, and not unfrequently succeeds in gathering a company of from half a dozen to a dozen or fifteen individuals, in and around the shop or place where he may be, many of whom will remain and listen with quiet and respectful attention, while he reads the whole of a small tract, explaining and commenting in the colloquial style as he goes on. We fear, however, that in many cases this apparent respect results chiefly, if not wholly, from the presence of the missionary accompanying him, as he says that when alone, among his countrymen, he is often ridiculed and reviled. If, when preached by a Paul, the cross was to some a stumbling block, and to others foolishness, it surely should not surprise or discourage us to know that it is regarded with contempt by those before whom we would hold it up as the power of God and the wisdom of God unto salvation.

The number of tracts and books issued from the depository during the year is 34,166. Of this number 23,680 were presented to the Singapore Tract Society, it having been understood that such a grant would be very acceptable. Of these 23,680 volumes, 19,735 were publications approved and paid for by the American Tract Society. The reason of our making this, which may seem to you large donation, was that we had the books on hand, exposed to the ravages of white ants, and that the society named, in consequence of the connection of its members with various places, can put tracts in circulation better than we can. We supposed this mode of disposing of them would entirely accord with your views and wishes and those of the American Tract Society.

School for Malay Boys—One Pupil Baptized.

In the Malay department of the mission, a leading object has been to establish a boarding-school, which may grow into a seminary for educating native youth to be teachers, and to enter other spheres of labor in which they may be useful to their countrymen. To this school twenty-eight boys were admitted during the year, and from it ten were dismissed for various causes, leaving the present number forty. After noticing the studies pursued and the proficiency of the pupils, the missionaries remark on the religious instruction communicated.

This we have endeavored to mingle with our instruction on other subjects,

line upon line, precept upon precept, as occasion offered. The boys have, of course, continued to attend family worship morning and evening. This has been done in such a way as to meet their capacities. A service in Chinese has been commenced on Sabbath afternoon. It was commenced January 12th, by Mr. Dickinson, assisted by the teacher, Le. The boys will attend, of course, and also the Chinese employed by the families residing on the hill, and by Mr. Dickinson; and we hope that some of the persons connected with the sago factories at the foot of the hill may also be induced to attend. They also attend on the Sabbath a prayer-meeting, also another service in the afternoon, both of which are in English. At this latter, the sermon has occasionally been expressly for them.

In March one of the boys of the first class, Abi, applied for baptism and was baptized January 5th, 1840. It may be interesting to state that this boy came to us from Siam, or rather was brought here, by Mr. and Mrs. Johnson, on their way to America. He was originally from Hok-kien province in China, and went to Siam with his father. He was at first a pupil in Mr. Johnson's Chinese school, and was afterwards taken into his family, partly as a laborer, and received considerable instruction from them. When he came here, he appeared to be an affectionate boy, but was more remarkable for the violence of his temper and his recklessness, when excited, than for any thing else. He was also very anxious to learn. By his close application and perseverance, he fairly earned himself a place in the first class, though much behind them in many things, and has ever since maintained a respectable standing in the class. For some time previous to his application for baptism, we all noticed a considerable change in his conduct as to his temper. And there has always been about him honesty and an ingenuousness which have given us much pleasure. Since his applying for baptism he has appeared very well, and though still a boy, and many times manifesting that "folly is bound up in the heart of a child," has still, by his kindness, by his sterling honesty, by his willingness to tell the whole truth against himself, and by his disposition modestly and quietly to do good to the other boys, won the respect and affection of us all, particularly of those of us who have had most to do with him. He has, also, as far as we can see, the esteem of all the other boys.

No other boy has applied for baptism, though we cannot but hope that more than one is almost ready to do so. The evidence which some of them have given of their unwillingness to worship idols and ancestors has been gratifying. Some instances have come to our knowledge which show this in an interesting manner. But they might not make the same impression on those at a distance, which they make on us. In all these matters we are continually reminded that we must rejoice with trembling. These boys are still children, wayward, changeable children; and while to an eye here on the spot there may appear abundant cause for encouragement, it is difficult to make it appear so, from the facts which encourage us, to those who lack the views of the subject which are only to be obtained by continued intercourse with the people. Perhaps the most satisfactory evidence for good among the boys, which we can name, is the gradual elevation of morals and state of feeling among the older boys, together with the gradual development of their minds. As to the influence they are exerting on their parents, we cannot speak positively. It is difficult to ascertain or estimate it. But various facts, which are coming to our knowledge from time to time, convince us that they do exert an important influence at home. It will be recollected that they go home for half a day, once a week. But here again, we must "let patience have her perfect work." It would neither be in accordance with Scripture, nor with history, nor with reason, that very important effects should be visible at first from such a system of doing good as our system of raising up native helpers. Time is an essential element to success. Children in these countries do not exert the influence in their families, that children do in christian countries, where even an unwelcome truth may sometimes find a hearing from a child. But it is not the fashion of the Chinese to learn from children, and the most ready way to stop one of our little fellows, in a argument about idolatry or any thing of the kind, is to ask whether he, a child, presumes to teach his parents? But as the boys grow older, their influence must increase, and they are beginning to feel this themselves. In the mean time we must be content to labor on steadily, feeling assured that in due season, we shall reap, if we faint not.

Sandwich Islands.

EXTRACTS FROM RECENT LETTERS FROM THE MISSIONARIES.

WRITING from Kealakeakua Bay, on Hawaii, November 24th, 1839, Mr. Forbes thus describes the results of his labors at that place.

Though my time has been very much broken by changes and employments, yet a great blessing has thus far attended our labors among the people. God has poured out his Spirit on us during the past year, and, as we believe, converted many souls from Satan to Christ. Our meetings have been full and solemn, and many who before were hardened and careless now give evidence of having submitted themselves to Christ. About 300 profess a change of heart during the past winter and summer, and still we have constant examples of even hardened scoffers coming to tell us they wish to give up and follow Christ. The change in this village since our removal is very striking, among old and young.

Last winter they commenced the erection of a church, 120 feet by fifty-eight, the walls of which are up, and the timber for the roof and inside work on the ground, and we hope now soon to have it finished. When finished, I hope to give you some account of our mode of proceeding, as it is wholly a voluntary effort on the part of the people; that is, not built by the direction of chiefs, as has always been the custom here, which custom, I think, has no tendency to develop true benevolent feeling. Within the past twelve months, I have twice visited Kau. Our schools there are now revived, and the people are quite anxious to hear the word of God. Many of them have, I trust, become true disciples of Christ.

Under date of February 24th, 1840, Mr. Hitchcock writes from Kaluaaha, on the island of Molokai, that two series of meetings had been held at his station during the year preceding, attended with the influences of the Holy Spirit, and followed by decidedly good results. Respecting admissions to the church he states—

Only thirteen have been added to the church since my last letter. Ten have died the past year, and twelve in all. Several have left us pleasing evidence that they have gone to heaven. About

thirty are propounded for admission to the church. We have two hundred and sixty members in regular standing. The limits assigned to this letter oblige me to omit many things of interest, and I can only add in respect to the condition of my people, that there appears to be a constant and pleasing advance of religious principle, and this appears the plainer from the severe trial to which it has for these twelve months past been subjected. An entirely new page of God's providence toward this poor people is now developing. The late French outrage upon the rights of the nation, the violent settlement of Romanism, the involuntary repeal of the law against the importation of ardent spirits and wine, the death of four of the old and highest chiefs, the unchristian and inconsistent conduct of many of those who remain, the countenance given to Sabbath breaking, gambling, and intemperance, the enactment of a new code of laws somewhat more favorable to the interests of the common people, and many other things which might be mentioned, have been so many new tests of the soundness of the christian principle of the Sandwich Islanders. And it is due to the grace of God, and to the character of this lately heathen people, to state, that it has thus far stood the test better than could have been reasonably anticipated.

You will, of course, not understand that the new state of things has had no influence in favor of the prince of darkness. I presume the present exceeds all former times for the assiduity and boldness with which the wicked press on in the work of destroying the soul. The congregation on the Sabbath is smaller than I have ever known it to be before. Many of the young people who were usually at the house of God, are now rarely seen there, owing doubtless to the greater freedom from restraint with which they can practice iniquity. The Lord has hitherto nourished his cause here by employing one chief or another as its nursing father, but the prospect now is that he is about to throw it upon the interest it has found in the common people. One mother in Israel still remains, and she is old and very infirm. When she is gone to her rest, the building will be supported by pillars, not of those in high places, but of the poor common people.

Had I more space I would say something of the great loss we have met with in the death of Hoapili. I can merely say here that I was with him a few days before his death, and that I never saw

one appear better, or more cheerful and happy in the near prospect of death, than he did. I could but bless God for the evidence he gave of preparation for a change of worlds. And I rejoice in being permitted to assure you, that none of us who have been best acquainted with his christian life doubt that he is now with the Savior whom he loved. Oh that I could say this of all who have gone before him.

Writing from Honolulu, island of Oahu, 3d of January, 1840, Mr. Smith gives the following account of the interesting work of grace which the Lord has been carrying forward in that part of the town where he labors.

As a minister of the gospel I have had great encouragement in this field for more than two years to cry aloud and spare not. Verily these have been years of the right hand of the Most High at these islands. We commenced at this new station about the time the cloud of mercy was gathering in the horizon: and blessed be God, a part of its gracious contents have descended upon this, the most wicked part of Honolulu village. The external change has been great, though we have reason to fear that in some cases the change will prove to be external merely. Very few, however, as yet, have publicly turned again to folly. When I last wrote you, this church numbered 1,029 members, though its present number in regular standing is less than 1,000. Death has swept off about forty. Some twenty-six have been dismissed to join other churches. Some few have returned to folly and been excommunicated, and others are under censure at the present time.

On the 29th of last August we dedicated our new meeting-house to the worship of the living God. It is a very pretty building, 125 feet by sixty; has sixteen glass windows and eight large pannel doors; is ceiled overhead, and will accommodate 2,000 people, and is well filled on the Sabbath. The building has cost about \$2,000, the most of which has been raised by this church and congregation. They are at present in debt only one hundred dollars on account of it. It is very easy speaking in this house, compared with the old school-house and shed, where I have preached hundreds of times during the months of religious excitement.

Soon after the dedication, we held a series of meetings continuing through six days, which was well attended, and we hope it was blessed to the good of

souls. One hundred and ninety now stand propounded to this church. I have attended five protracted meetings on this island during the year past. The immediate effect has been less obvious than during the year 1838, though we trust the churches have been edified and built up in the faith of the gospel, if there have not been as many hopefully converted as when such meetings were first held.

One thing which has appeared to dampen the zeal and spiritual ardor of the professed friends of Christ on this island, is the death of some of the high chiefs. This may seem to be a strange reason for sinking down into stupidity and absenting themselves from the house of God. But to those who understand the true state of the government, it will not appear quite so strange. When a chief dies, his or her lands all pass into other hands. Consequently all the former tenants are liable to be turned off penniless. They must then seek after other lands and other houses, or they will faint by the way. When Kinau, the queen regent, died of the palsy last April, it seemed as if the people generally were struck with a paralysis both of body and mind. This continued for several months, till after the great display of carrying her remains to the chapel and thence to the tomb. In the mean time the governor of Kauai died; and in August two others died; and yesterday Hoapili, the governor of Maui died. These, together with the dissipation of some of the surviving chiefs, are reasons which I assign for the abatement of interest in spiritual things at the present time.

Our full and flourishing schools have received a shock too, from the same causes. The constant shifting of parents from land to land, and from island to island, has nearly ruined the schools at this station. Those who have not been removed have been so disheartened at the removal of others, that they have lost much of their interest in the schools. Our school now numbers about sixty scholars. Two years ago it numbered over 400.

The revival of Romanism is not without its influence upon the wayward youth of Honolulu. The site selected and inclosed as the centre of their operations is some thirty-five or forty rods southwest from our new meeting-house. Mr. Walsh, an Irishman, is the only priest they have on the ground at the present time. He spares no pains to infuse the leaven of Romanism into the minds of this half convicted people. At first there was

quite a rush towards his place of worship, but the rage is very much abated at present. He has proscribed the Bible as translated by the American missionaries, and has circulated a pamphlet, in which are some texts of Scripture, but more tradition. He encourages the natives in the use of tobacco, wine, and brandy; wishes them to cast off their bonnets introduced by the missionaries; tells the people that they have never been legally married, and that we missionaries are living in adultery; and that as soon as their expected bishops and priests shall arrive and commence operations, we shall be ashamed and forsake the field. I am informed that he has suspended three images in their present humble place of worship, before which the people bow and do reverence.

During the first catholic excitement here six of this church immediately and thoughtlessly gave away their Testaments and portions of the Bible and their hymn-books. One of them soon saw her error and came back. The other five were baptized and made fast. One of them, however, sent her love to us, and expressed a wish to return; but she had learned that inevitable death would be her portion, should she return to her lawful church and pastor again.

I immediately called a meeting of this church, and explained to them the sin of renouncing the Bible and of violating their covenant vows with God and this church, and returning again to their former works of darkness. Since then no one has left us and gone over to popery. We rejoice and praise God that the Bible is all translated and in the hands of the people.

From Ewa, on the island of Oahu, Mr. Bishop writes under date of March 18th, 1840.

The condition of affairs in this vicinity for many months past has been so imperfectly developed, that I have found it difficult, if not impossible, to give an accurate statement of such results as would be permanent. As is usual, after an outpouring of the Holy Spirit, there has followed here a season when the enemy of religion is emboldened to labor for the recovery of his lost dominion, and we have been pained to witness a diminution of interest in religious things, a falling off of a part of the congregation, the backsliding of some professors, and the establishment of papal meetings in different parts of Ewa and Waianae. We have endeavored to meet these trials at every corner, and to erect, if possible, a

standard against the threatened evils. Nor have our efforts been wholly in vain. The present aspect of things is more encouraging than it has been for a year past. There is now more watchfulness and prayer in the church, a more fraternal state of feeling, and a better attendance upon the ordinances of religion, than I have seen for many months. Backsliders too are in many instances beginning to return, and the stupid sinner is again awaking to seek the salvation of his soul. Still we have nothing of what may be denominated a revival, although the prospects of better times is now more cheering than formerly. In a word, we have better evidence now than ever before, that the gracious and wonderful outpouring of the Spirit upon us two years ago was a genuine work, which will be remembered by many hundreds of Ewa and Waianae through eternity, as the season in which they were borne from above into the faith of the gospel.

The number of souls added to the church in this place, during the last nine months, is one hundred and seventy-five, making the whole number received by us from the beginning, a little more than four years since, to be nine hundred and sixty-nine. Those received the past year are mostly subjects of the late work of grace two years ago, whose admission had been deferred for the more satisfactory fruits of a christian character, than could be obtained by a short probation. It is a matter of some probability to my mind that it might have been better to have deferred the receiving into the church of all the subjects of that revival for at least a year or more, until they had given evidence of their sincerity and genuine faith by a holy walk and conversation, after the excitement of the occasion had subsided. But while there is no question that such a measure would have saved the church from much pain and disgrace, on account of the falling away which has occurred within her bosom, it still remains to be proved that many who are now in good standing would not have fallen away, had they been kept back from joining us. In receiving converts from heathenism the former, I think, is the safest course, though the latter has not yet been attended with the disastrous consequences predicted of it.

During the past year thirty-six have been cut off from this church for grossly immoral conduct, and ten suspended for lesser crimes. Three of the former have been restored upon their repentance, and

several others are now professing penitence for their sins, some of whom appear to be sincere. There are others now in the church, of whom we stand in doubt, but the vast majority of those admitted to christian communion continue thus far to run well, at least for converted heathens. The more we look back upon that blessed season, the more are we constrained to exclaim with admiring gratitude, "What hath God wrought!" And it is not the least part of our admiration, that it should have come when it did, to raise up beforehand a moral influence to withstand the flood of Romanism now rushing in upon us. As the political barriers, which, for a season, prevented its inroads, have been forcibly broken away, there could have been but little hope of saving the nation from the infection of anti-christian doctrines, had not the Lord graciously poured out his Spirit in anticipation of the coming of Romish emissaries. Another such work would leave only the gleanings for the spoiler.

The history of the visit of the L'Artemise, is doubtless ere this in the hands of the American public. As it resulted in the admission of Romanism into the country, you will doubtless wish to learn some account of its progress among us. As yet it is confined principally to Oahu, and Honolulu is the seat of operations, where the priest resides. An arrival of a reinforcement of French missionaries is daily expected, when other islands will probably become occupied by them. With a zeal worthy of a better cause, no part of this island has been left unexplored by the native Catholics to find proselytes to their system. These labors have been attended with some success, in raising up a party opposed to their former spiritual guides, and in drawing off our congregations, by getting up meetings of their own in every neighborhood where a sufficient number can be collected. But their measures, I would fain hope, in the name of common sense, have not received the sanction of their priest. Instead of calling on sinners to repent, they have found a more effectual way to gain their end, by telling them of the indulgences their religion grants them, and contrasting the easy conditions required to become a Catholic with the strict and severe terms of Protestantism. With many this is a convincing argument, that "the religion of the French," as they call it, is the true worship. But this is not all. A still more convincing method is the performance of miraculous cures upon the sick. This jugglery has already been carried to an amazing pitch,

and they have a fine field for their operations among an unsuspecting and credulous people, just in accordance with the idolatrous practices of their own former doctors, who mingled their incantations with their medicines. Although many have died under their hands, yet they are by no means daunted in their assurance, boasting that such and such individuals have been healed by them. These practices, too, have gained over many converts, especially among the weak.

But the subject is too sickening to pursue, were it not for the melancholy fact, that some, even among our church members, have been deluded away by the hope of being thus cured of their maladies. One of these, whom I visited in the last stages of dropsy, was so certain of a cure that no assurances from me could convince her that she was about to die. She would allow me to give her no medicine, nor even consent that I should pray with her. True, some have recovered, after having been operated upon; but while their gradual and imperfect recovery should have taught them that it was only in the ordinary course of nature, their credulity has led them to believe that it was miraculous. They are now Catholics. But these are only the immature fruits of popery as it exists here. My heart aches to think of the future. The Lord only can arrest the progress of such errors of that delusive religion. Already Romanism affords a rallying point for those who have long turned a deaf ear to the truths of the gospel, but have till now remained in a condition more or less accessible to christian influence. This influence is now at an end. The first lesson they learn is to cut off all connection with the American missionaries, and not even to venture a reply when labored with.

Within a few weeks past a pamphlet has been issued by the anti-protestant party residing at Honolulu, purporting to be a reply to Mr. Castle's article in the *Hawaiian Spectator* of October last. It contains all the false aspersions and vulgar abuse which have for the last three or four years been heaped upon our mission through the pages of the *Sandwich Island Gazette*. Though it is an anonymous article, it is well known to have been collated and concocted by the late American consul, J. C. Jones, Esq. It contains just enough of truth to make it take with a certain class of readers, but is so replete with the most palpable falsehoods, as to neutralize its own venom, in the mind of every candid man who knows what is truth.

Mr. Emerson, writing from Waialua, island of Oahu, December 9th, 1839, gives the following statement respecting the church under his care, and the aspect of things generally at his station. The reader should bear in mind in all these extracts that each writer describes the state of things in his own vicinity, as they fall under his observation. At different places, and under different influences, great differences may be observed in the feelings and tendencies of the people. This will account for any apparent inconsistencies in the communications of the several missionaries.

There have been received to church membership at Waialua, in all, from the first, 493 members; of whom six are dead, thirteen removed to other churches, and eighteen are cut off for unchristian conduct and apparent impenitence. There are now in the church 456 members. Most of these appear to be firm on the Lord's side; yet a few alarm us by their indifference to the things of the Spirit, and others, at the present time, seem to be sleeping together good and bad.

The catholics have made some inroads upon us, and have drawn away many unstable souls after them; yet not so many as I expected. Perhaps the number will yet multiply many fold, when the imposing display of images and dresses, connected with the papal worship, is more fully made.

But one from this church has yet fallen into that heresy. A few others, who formerly professed to be on the Lord's side, have left us and joined the ranks of those who lay aside the Bible, and say that a little tract, written in very poor native idiom, of about twenty-four pages in length, is far better than the Bible. Perhaps in the whole district of Waialua, comprising about 2,400 people, 100 or 150 may have professedly gone over to the side of the Catholics; all since the famous visit of the French ship of war *L'Artemise*.

The reasons given for joining the Catholics, so far as I have been able to learn them, are the following; and these I have heard given repeatedly.

1. We call upon the people for contributions for this and that object, and urge upon them the duty of supporting their own institutions, both religious and literary. But the Catholics give them presents, especially to their children at baptism.

2. Our religious exercises are long, but the Catholic's are quite short; and they have no sermon at all.

3. We are opposed to rum and tobacco, and do not allow the use of them

in our churches, but the Catholics do not disapprove of either, if used moderately, and not of tobacco, be it used as it may.

4. We disapprove of all illicit intercourse between the sexes, but they do not. Such was the assertion of at least six natives the other day, when tried for a breach of the seventh commandment. In their tract, however, adultery is fully spoken against, and possibly in their oral instruction.

5. We will not receive all that come, desiring to join the church. The Catholics are ready to receive any who go to join them.

Such are among the reasons which natives, who call themselves Catholics, give for leaving us and our worship and joining what they themselves call the French party.

Our church generally, and many others, see and feel the folly and wickedness of such arguments, and do not appear to be moved by them, except as there appears to be a general panic among them all, in view of the fact that many laws and regulations of long standing must now give place together before the tide of papacy that threatens every thing that has been erected as a barrier against the inroads of sin and licentiousness.

A reaction was to be expected, at best, after so powerful an excitement as has existed among the people for the past two years: but we hoped for the best in respect to it, and generally thought that we were doing our best to prepare to meet the worst. But awa, rum, brandy, tobacco, papacy, idolatry, adultery, breaking out of teeth, kakauing the body,—all these fellow-helpers and co-workers tend mightily to draw unstable souls from better hopes and better prospects.

But there is, at least, one bright side to this subject, and on that it is good to dwell a little. There is as much real religion among the people now as there ever has been. No real convert will finally be lost, and few, if any, will go after the heartless forms of Romanism. Even till this day, it has been quite difficult to distinguish between the precious and the vile, so great is the desire to get into the church. Should a meeting be appointed almost any day to examine candidates for the church, and intimation given that many were like to be received, hundreds would come at short notice, to be examined, possessing every degree of intelligence and every state of moral and religious feeling, from that of the hopeful Christian to the thoughtless and indifferent Turk or Chinaman. Romanism will be, at worst, a sewer to rid us,

to some extent, of heartless pretenders. I was told a few days since by a native, that those who are now joining the Catholics, are the very ones who, formerly, on every out-breaking of heathenism, were ready to join the heathen party; and that the practices and worship of the two, so far as he had seen them performed by natives at Waialua, were strikingly similar.

If our churches are rendered more pure, and vital religion more thoroughly understood and better practised, in consequence of the inroads of Catholics among us, there may be as many souls saved here as would have been saved, had not this evil been suffered to come among us. Indeed, it does not seem to be the design of Providence that there should be, for any length of time, a church existing in any place without some counterfeit springing up to lead to investigation of the Bible, and to try the reality of men's faith. Christians then may rejoice when the enemy multiply as well as when they decrease; for the matter is with God, and from him is our expectation.

In my last I spoke of the hope I entertained, that we should, ere long be able to support the gospel among ourselves at this station. A subscription list was then opened, and \$85.50 have actually been paid in during the year, for that object. But from present appearances, little or nothing may be expected from that source for the year to come. The twenty thousand dollars paid to the French ship of war, so operates at present as to depress and burden the common people. How it may be, or appear to be, after a few months, when the new laws may have exerted some influence upon the people, I cannot say.

The present state of feeling among the people is quite unlike any thing that I have ever seen before. Books are in very little demand; schools very poorly attended; teachers leaving their work, and going to other employments, because we cannot support them, and the people cannot or will not do it. I hope, however, this state of things will, ere long, pass away: I hope and trust it may. But if this people are ever to support their own institutions, there must come first a time, when they will feel the need of religious and literary institutions, and also feel that, in order to have them, they must support them. This, of course, implies that there must and will be a season when schools, etc., will run low. The Lord grant that this season may be short at the Sandwich Islands. I pro-

sume that human nature is now acting out more fully at these islands than ever before, since Christianity was first known among the people. And, while there are many things to occasion sincere grief, it is sometimes quite gratifying to see that Sandwich Islanders can be something else besides sycophants.

The new laws, now being introduced, give to the people a certain degree of liberty they never before enjoyed; and the influence of the Catholics being to trample down laws and customs that have been established as barriers against the sins of the land, all together seem to give to the wicked a temporary triumph. Many of those, who now break out their teeth, and disfigure their bodies, give no other reason for it, than that there is no law against it now. It may be that the degree of liberty promised the people by the new laws will tend to promote habits of industry and lead to a desire of possessing wealth. If so, I shall hope for good from them. But before the people can be reasonably expected to support us, there must be a great increase in the facilities for getting wealth diffused through the islands. With us there is no money, except what is brought from Honolulu to pay taxes, and that is immediately returned back again. The common productions of the soil cannot be transported to Honolulu at an expense much short of the value of the articles there. So the people have no inducement to industry to raise money arising from that source.

Customs of civilized life are of slow growth among a people whose minds are but partially enlightened. I know not a man, native of these islands, who has ever learned a trade at the islands by devoting a suitable length of time to the business as an apprentice, to acquire the art. Our printers, book-binders, etc., all received pay from the first. A few natives have got some knowledge of the art of plastering, doing carpenter's, shoemaker's, or tailor's work; but no one, that I know of, has ever learned any one of these trades so as to be worthy the name of a workman. The consequence is that nearly all the mechanical work is performed by foreigners, and that at a very high price. I am at present trying an experiment with a young man to see if he can be induced to learn the blacksmith's trade. He has apprenticed himself for two years to work with a blacksmith in our neighborhood, and I am to be responsible to him, to pay him fifty cents per week, by which he may purchase food and clothing, and at the end of two

years pay him twenty-five dollars to set up his trade with. If he leaves his business before the two years are out, without my approbation, he is to pay me ten dollars. The blacksmith has engaged to indemnify me, in respect to all that I may pay out to the youth. He has now been at work five months and promises very well.

Should he persevere and become a workman, it will be a triumph such as no Sandwich Islander has ever yet made, excepting perhaps one or two who have learnt trades in America.

Deaths at Waialua have been numerous, and births few:—so it is reported by those whom I have requested to keep a monthly record of births and deaths on each island. The whole number of people in the district is 5,095. The births during the year were fifty-six, the marriages thirty-six, and the deaths one hundred and eighty-five, including fifty-two children. The number of marriages, the past year, has been much smaller than usual. In 1838 there were sixty-one marriages, and in 1837 there were fifty, and in 1836, seventy-three. I know not the reason for the small number of marriages the past year: but one thing is always remarked that when there is the greatest degree of sobriety, there are the largest number of marriages among this people.

Writing again on the 16th of March, 1840, Mr. Emerson gives the following summary view of the state of the mission and of the people at that time. The date of this letter, it will be remembered, is about eight months subsequent to the visit of the French frigate *L'Artemise*. The sad effects of the course pursued by her commander, in compelling the people to receive papal priests and intoxicating liquors, and in breaking down the authority of the chiefs, had become in some degree developed.

As to the state of things among us, I suppose that each island would make a different report. A letter received from Hawaii to-day states thus:—"At Waimea much apostasy, yet the good work goes on slowly. At Kohala a great waking up. At Hilo a protracted meeting recently and glorious results. At Kaawaloa the work advances slowly and some hundreds added to the church. At Kai-lua a glorious revival and hundreds received to the church."

On Maui, I learn nothing of late of special interest. Doubtless our churches are about to be tried in a manner that they never have been before; but it is

needed, and it will all work for the advancement of the cause in the end.

On Kauai there is nothing special. A protracted meeting is now in progress at Lihua, a new station lately taken by Dr. Lafon; nothing of special interest on the island.

On Oahu the work of the Lord is going on in the midst of much to oppose and try us. Some are gathered into our churches at almost every communion, and we find frequent occasion for discipline. The work of the Lord with us seems rather a purifying and refining process, and not a renovating one at the present time. The former process, though always a painful one, is as necessary as the latter, in the course that Infinite Wisdom seems uniformly to mark out in preparing souls for the kingdom of glory. There is now a medley of influences at work under the banner of the prince of darkness to oppose our Lord and his cause, and to deceive, if it were possible, the very elect. Idolatry now seems not at all ashamed to lift up her head; yes her many heads. On one part of Oahu we hear of a man calling himself the Messiah, and some are following after him. Some are working miracles of healing to prove themselves and their works from God; others are casting out devils by incantations, charms, etc.; and many profess to be afflicted with evil spirits. A woman near us says she has not been able to eat or drink a morsel of any thing for nine days, because of an evil spirit that is tormenting her; her flesh has been torn by an unseen hand; and many other things are said of her to prove that Satan is afflicting her. The old heathen arts and heathen songs, mythology, etc. etc., all seem now to be coming up again; and it is marvellous to see how wonderfully these all work in with what is called popery, and form a medley that is very congenial to the ignorant, superstitious, and in many instances, the licentious portion of the people. One of our people who lives in the interior of the island was invited a few weeks since into a meeting of some who called themselves catholics. After the meeting was through, he said to another, "This kind of worship is just such as we practised in the days of Tamehameha."

That hypocrites will fall away is to be expected; that some faint-hearted ones will fail of coming up to the help of the Lord will not be strange. The battle may be fierce and long, but that the saints will conquer the Lord has assured us, and in that assurance we may rejoice.

Once this people were not disposed to question the truths of the Bible as presented to them. Now we see here and there an idea from the universalist stock, the infidel, etc., that has been planted and sprung up in some mind. But all is well: truth will triumph eventually, and appear the more glorious because of opposition and because of error. The Lord will bring it about in the best way. In him is our hope and our joy. Pray for us; request the churches to pray for us in a special manner at this time.

Cherokees.

BIOGRAPHICAL NOTICE OF MRS. ANN O. WORCESTER.

AT page 321, it was mentioned that the wife of the Rev. S. A. Worcester, of the Park Hill station, was removed by death on the 23d of May last. The remarks which follow, concerning her character and missionary labors have been furnished by the Rev. C. Washburn, of Dwight.

By this dispensation of God's righteous providence her husband and children and the Cherokee nation have sustained a very heavy loss. But we doubt not the change to the departed is infinite and everlasting gain. The death of this beloved sister was so sudden, and the circumstances attending it were of such a character, as to afford no opportunity for the expression of her feelings in the immediate view of her departure. She was calm, and exhibited no indications of terror. This remark may be applied to her whole christian life. She was repeatedly brought low upon the bed of languishing, and several times it was thought by others, and by herself, to be doubtful whether she would recover. In all these instances she was enabled to contemplate death and speak of it with calmness and christian hope. She was habitually raised above the fear of death. It is not recollected by her christian friends that she ever manifested any thing like terror in reference to her departure from life.

Mrs. Worcester's religious character was one of sterling excellence. Her views of divine truth were clear, comprehensive, and evangelical. Her religious experience was deep and solid, such as results from the new creating energy of the Holy Spirit, from judicious religious education, and parental control in childhood, and from habitual prayer, and from the study of the Holy Scriptures. The Bible was her rule of life. She

lived the grand protestant maxim, "The Bible alone is our sufficient rule of faith and practice." Her piety was steady and uniform. As she paid little regard to frames and feelings, so she manifested nothing of the fits and starts, the spasmodic religion, which is so common. Her affections, her temper, her life evinced the all pervading influence of piety. She ever manifested a conscientious regard to duty. This was paramount. Nothing could induce her, even for a moment, to swerve or falter. She entertained a low estimate of her own attainments in holiness. The more she seemed to others to grow in grace, the deeper was her sense, not only of the hateful malignity of sin, but of her own sinfulness. She felt that she "had not already attained," neither "was already perfect." But she "hungered and thirsted after righteousness," and "forgetting the things which were behind, and reaching forth to those things which were before, she pressed toward the mark for the prize of her high calling;" "confident that he who had begun a good work in her would perfect it until the day of Jesus Christ."

Mrs. W. possessed great strength of character. This was apparent in whatever light her character was contemplated. She had great intellectual strength, enabling her to grasp the most recondite truths, and to hold them in a clear and strong light; to encompass a great extent of thought; to analyze the most difficult and complicated combinations, bringing each thought before her mind with the vividness and distinctness of simple ideas. She possessed a sound, discriminating judgment. She had unusual decision, or firmness of character. This was often put to the test, and every trial served, if not to increase and confirm, certainly to bring out more conspicuously this interesting and valuable feature of her character. Her energy of character was developed in her self-control. This she invariably maintained. Naturally she possessed strong feelings, and had what has been aptly denominated a nervous temperament. The excitability of her nervous system was often greatly aggravated by disease; but such was her self-control, that her feelings never carried her beyond the bounds of moderation, and nervous irritation could be perceived only by those very intimately acquainted with her.

By her decision Mrs. W. was eminently prepared for the station, and the circumstances into which providence led her. In all the painful trials attending

the imprisonment of her husband, her decision and fortitude never deserted her. Her judgment decided that the stand taken by him in that matter was not only lawful, but that it was duty; and however painful to her feelings, she never for a moment faltered in making the sacrifice, and in sustaining and encouraging him to suffer for the cause of righteousness and benevolence. The circumstances of his final arrest were in the highest degree painful. He had just come home to condole with and comfort her, when weeping over the death of her beloved babe, herself confined to a bed of sickness and pain, with the probability that it might prove the bed of death. His separation from her and his imprisonment with felons might have been avoided by yielding to the unrighteous edict of Georgia. But still she did not falter. She not only consented, but she urged it, as a solemn duty, to be steadfast in the position he had assumed. Here was decision of character—decision springing from faith and the fear of God. The same fortitude was manifested in all the trying circumstances in which she was placed as the wife of a missionary, especially amid the commotions and scenes of violence and blood, which prevailed during the last year of her life.

Mrs. W. possessed eminent qualifications as the wife of a minister and a missionary. Her husband found in her a helper of great value. As a judicious counsellor to him in all the relations he sustained as a preacher, as a pastor, as a missionary, in all his labors and plans and discouragements and trials, no one could more faithfully or more happily have filled the place. She was to him what Aaron and Hur were to Moses. As a friend, as the partner of her husband's joys and sorrows, as a wife, she was an instance of the "favor of the Lord."

After all that is said above, still it remains to be remarked that Mrs. W.'s crowning excellence was as a mother. Here I regret my incompetence to do any thing like justice to her character. Here she was judicious, faithful, decided. These qualities were manifest in her management of her children in respect to government, instruction, and what may be denominated physical education. She held uncommonly correct views, in regard to governing children, and her energy of character, joined to maternal fidelity, led her to carry these views into most efficient execution. She

exacted entire obedience from her children. To secure this she insisted upon, and she obtained the unqualified submission of the will of the child to the will of the parent. She judged this to be indispensable to filial obedience. Though without this there might be the form of obedience, in the outward act of the child,—that is, though there might be prompt and apparently cheerful compliance with some individual command, yet this alone did not constitute filial obedience. She required the surrender of the child's will to parental authority and control, as a prerequisite and a security for uniform and universal obedience to parental precepts. (Here it is proper to remark that in the government of her family Mrs. W. entirely harmonized and co-operated with her husband.) She regarded the submission of the child's will as the first thing to be secured toward obedience. Of course she began her efforts to secure this at the very commencement of voluntary action on the part of the child. This she considered as developed very early after birth; and she begun thus early for the sufficient reason that in this way the submission would be obtained with greater facility, and would be nearer perfect. Mrs. W. regarded such submission not only as essential to filial obedience, and as greatly facilitating parental government, but she attached very great importance to it as connected with religion.

To explain myself more fully.—1st. She regarded nothing as filial obedience which was not accompanied with unequivocal evidences that the will of the child was surrendered, and the will of the parents cheerfully adopted in its stead;—2d. When the child's will was thus surrendered, and the parent's will adopted as the rule of action, she regarded uniform and universal obedience as secured. True, at first there might be instances in which the child would set up its will in opposition to the parents, but if every such instance were met by faithful and efficient parental discipline, and the child were made to know that the will of its parents must be complied with as its rule in all things, (of course all things "in the Lord,") such instances would be few in number, and soon would cease entirely;—3d. She regarded such submission as affording encouragement to hope for the conversion of the child to God. She viewed conversion as consisting essentially in submission to the will of God. Hence she considered nothing in the way of means, to be more important than the submission of chil-

dren to the will of their parents. In her view there was more ground to hope that an individual who had been truly submissive to parental control would be brought by divine influence to submit to God's control, than that one would do this whose will had never been subdued to parental authority.

And further, she regarded submission to parents as an important means to secure the consistency, usefulness, and consequent spiritual enjoyment of such as should become converts. Individuals whose will had never been subdued to yield to parents, even should they be converted, would be likely to find a stubborn and rebellious will, a frequent and easily besetting sin, continually marring the consistency, hindering the usefulness, and destroying the happiness of the christian life.

Mrs. W. was judicious and faithful in the religious instruction of her children. She was not only constant in adhering to her system of instruction, she also manifested great judgment and wisdom in availing herself of incidents and occasions for imparting lessons of wisdom and making important religious impressions. The Bible was the great fountain of truth from which her instructions were drawn. This also she used with great wisdom and effect in the government of her children. As a summary of Scripture truth, she attached a high value to the Assembly's Catechism. This was generally, if not invariably, her text-book in the stated religious instruction of her family.

She was a woman of prayer. Her closet was highly valued, and faithfully and statedly visited daily. In the absence of her husband and other male Christians, she regarded herself as the head of the family, and she invariably led in the family devotions. As a mother she attached great importance to prayer and exercised it as a most precious privilege, in connection with both the instruction and government of her family. Here it was that she felt the unspeakable preciousness of God's covenant with believers and their seed. She not only felt the solemnity and importance of covenant vows on the part of parents, but the preciousness of covenant promises. She laid hold of God's covenant, and in the strength of faith pleaded its promises before the throne of mercy. She always prayed for her children, and often prayed with them.

In the physical education of her children Mrs. W. had respect to the full and natural developement of their bodies and

minds, to their health, their habits, their usefulness; and, above all, to their eternal salvation. Of course she considered it important to pay steady and particular attention to their food, their clothing, and their exercise. In respect to food, she not only denied them what would endanger their health, but every thing that might lead to self-indulgence and intemperance. Their dress was natural, and while it was neat, modest, and in good taste, care was industriously taken not to foster vanity and a love of finery. While in their exercise a due allowance was granted for recreation and innocent amusement, great and constant pains were taken to form habits of useful and laborious industry. In all these particulars she evinced sound judgment, undeviating and consistent decision, and fidelity.

I have extended this sketch far beyond the limits I prescribed to myself when I commenced, and yet feel it is a very imperfect sketch of the character of our departed friend. Instead of exaggeration, all who are acquainted with her will feel that it is but meagre justice. From what I have said all can in some degree estimate the loss to her husband of such a wife, to her children of such a mother, and to her missionary associates, of such a fellow-laborer. It was truly a desolating blow, but we know it was inflicted by the hand of a Father, in faithful love. We bow with submission to his will. He gives assurance that his "grace is sufficient" for all his children, in all their afflictions. Let us unite with that widowed brother and his motherless children, in fervent prayer that the grace of our Lord Jesus Christ may be sufficient to sustain them, to comfort them, and to secure spiritual good to them from this painful bereavement.

RECENT INTELLIGENCE.

NESTORIANS.—Rev. Austin H. Wright, M. D., who sailed from Boston in the barque Catharine, March 9th, arrived in Smyrna, April 20th, having had a short and agreeable passage. He mentions that all the seamen on board the vessel were members of christian churches, and all of them young men who had been religiously educated.

Mr. Wright was at Constantinople May 4th, and expected to embark for Trebizond in a few days, and thence proceed to Ooroomiah.

Letters bearing dates as late as March 16th, mention that the health of Mrs. Perkins is much

impaired, and it was doubtful whether she would be able to continue her labors in the mission.

The village schools had been increased to thirteen, embracing 346 pupils; besides the Musulman school and seminary at Ooroomiah. Besides the daily religious exercises in the seminary, the mission held four religious services on the Sabbath in the native language, and a fifth was soon to be commenced.

On the 21st of July Mr. Edward Breath embarked at Boston, in the Emma Isadora, captain Fletcher, bound for Smyrna. Mr. Breath takes with him a printing-press and types for the Nestorian mission, of which he will have the immediate charge. The press sent out for this mission some years since, it was found could not be transported over-land from Trebizond to Ooroomiah, where all transportation must be done on the backs of horses, and has been otherwise disposed of. It is hoped that the introduction of the press will give a new impulse to education and the diffusion of christian and general knowledge by the multiplication of elementary and other books.

CONSTANTINOPLE.—Mr. Schaffler writes from Vienna in Germany, on the 4th of June, that he had commenced printing the Scriptures in the Hebrew Spanish language, for which purpose he was on a visit to Vienna, as mentioned at page 166. The edition is in the Spanish language, somewhat corrupted, written in the Hebrew character, and was prepared for the press by him before leaving Constantinople. The language is spoken extensively by the Jews residing there, being descendants of those driven from Spain in 1492.

SMYRNA.—Rev. H. J. Van Lennep and wife arrived at Smyrna 13th of April.

SANDWICH ISLANDS.—The state of Mr. Chamberlain's health rendering a voyage necessary, he embarked at Honolulu for the coast of Mexico, 24th March, and on the 14th May he was at Mazatlan, with his health much improved by the voyage.

A Physician is Wanted—to embark, in the course of the autumn, to join this mission. It is important that any one disposed to devote himself to this work should make known his desire to the Secretaries as early as may be convenient, in order that he may be ready to embark whenever an opportunity shall offer. Two ordained missionaries will probably proceed to join the mission at the same time, to supply the place of some missionaries who are expected, from impaired health, to visit the United States.

PAWNEES.—Mr. Dunbar writes on the 13th of July, that Mr. Gaston, recently appointed as an assistant missionary, with special reference to his aiding the Pawnees in carrying into effect their purpose of relinquishing the chase and leading a settled and agricultural life, arrived at the agency with his wife on the 26th of May. By a census which had just been taken and may be relied on as correct, he states that the Loup band embraced 1,906 Indians; the Republican 1,823; the Grand band 1,683; and the Tapage band 832;—total 6,244, which is considerably less than the usual estimate. They still appear to be determined to assemble and settle down at the place selected for the purpose, and would have made a beginning this spring, had not the season advanced so far before the requisite help could reach them. They raised more corn than usual at their villages last year, but most of it was stolen, as were many of their horses, by their thievish neighbors. It is hoped that another good farmer may be sent to them this autumn or early next spring. Messrs. Allis and Gaston were expecting to remove to the new agricultural village as soon as the requisite arrangements could be made. It is hoped that large numbers of them may soon be so located as to come permanently under the influence of schools and stated religious instruction.

HOME PROCEEDINGS.

INSTANCES OF LIBERAL CONTRIBUTION.

A congregation in Massachusetts, composed of a few families who were compelled to leave the sanctuary in which their ancestors worshipped, in order to hear and to enjoy that gospel of Christ which their fathers' loved, and to build a house for themselves and to support a pastor of their own, have just forwarded to the treasurer of the A. B. C. F. M. a donation of \$200, making \$242.56 within six months. Until the present year this small congregation has received aid from the Massachusetts Missionary Society; but in order to leave the funds for others still more needy they are determined to receive no more. The richest man of the congregation may be worth in real estate about \$5,000. The next, who has a large family to sustain and educate, has less than \$3,000 of property. These two men pay \$100 each yearly for the support of their pastor; and others give in like proportion of their less means. These two men and three others gave \$25 each of the contribution just named, and they give also with equal liberality to other benevolent objects.

In the state of New York is another quite small congregation, the members of which, in order to enjoy the ministrations of the gospel,

are obliged to pay an unusual amount, have within one year contributed about \$900 to the Board, which is more than an average of \$10 to each communicant in the church, and about \$5 each to every member of the congregation. Besides this they give largely to every other benevolent society whose claims are presented.

If these two congregations do not suffer from their liberality, as it is presumed they will not, and if they have not sinned by over action, as no one will be likely to accuse them of doing, it is a question worthy the serious consideration of large and able congregations, whether without sinning and without consequent suffering, they can allow their example to pass without imitation.

ANNUAL MEETING OF THE BOARD.

The Thirty-first Annual Meeting of the Board is appointed to be held in the City of Providence, Rhode-Island, to be opened on Wednesday, 9th day of September, at ten o'clock in the forenoon. On the evening of the first day of the meeting the annual sermon before the Board may be expected from the Rev. Dr. Beaman, of Troy, N. Y.

The sessions will probably be continued till noon on Friday. On Wednesday evening the annual sermon is usually preached; Thursday afternoon is usually devoted to the administration of the Lord's Supper, in which the members of the Board and other christian friends who may be present unite with the churches in the place where the meeting is held, in celebrating that ordinance; on the evening of the same day there is usually a public meeting, occupied with statements respecting the operations of the Board and the missions, with addresses and devotional exercises; on the forenoon of Friday various interesting topics relating to missionary operations are usually brought forward for discussion. The meetings for business are open for any persons who are disposed to attend. It is hoped that many of the Honorary Members of the Board will be present to participate in the business of the meeting. They may expect that provision will be made for their accommodation.

Donations,

RECEIVED IN JULY.

NOTE.—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	241 56
<i>Addition co. Vt. Aux. So. G. H. Fish, Tr.</i>	
Middlebury, A few ladies.	30 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
South Wellfleet, Fem. miss. so.	
for sup. of Mr. Peet.	26 00
<i>Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.</i>	
Williamstown, Ladies.	4 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which for Joshua Danforth, Ceylon,	
20; fr. a friend, for Augustus Kehoe,	
Ceylon, 20; do. 6; do. 5; S. Chase, 5;	
G. Russell, 3.)	306 26
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, E. and T. Fairbanks and	
Co. to constitute Rev. CALVIN E.	
PARK, of Waterville, Me., and Rev.	
ALLEN GARNETT, of Tamworth, N. H.,	
an Hon. Mem.	100 00
<i>Charleston and vic. S. C. Aux. So.</i>	
R. L. Stewart, Tr.	
Charleston, Circular chh. la. work. so.	
for ed. of young men in hea. lands,	
100; for Ceylon miss. 100; la. for sup.	
of Elizabeth Ball, Singapore, 100; ded.	
loss on rem. 12.50;	287 50
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Stoddard, Mr. Robinson's chh. and so.	12 75
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, Mon. con. 45.38;	
Indiv. 18;	63 38
Cambridge, Chh. for Cyprus,	14 00
Essex, Chh. 9.50; indiv. 1.75;	11 25
Milton, Chh. which and prev.	
dona. constitute Rev. JAMES	
DOUGHERTY an Hon. Mem.	36 87
Underhill, Chh.	20 00—145 50
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Brunswick, Mon. con. and indiv.	
150; D. Dunlap, 50; J. McK. 20; 220 00	
Fairfield, Two fam.	4 25

Falmouth, 1st par. la. miss. asso.	
which and prev. dona. consti-	
tute Rev. CHARLES DANE an	
Hon. Mem.	27 17
Poland, Mon. con.	19 00
Sumner, do.	4 85—275 27
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Beverly, 4th so. Miss P.	2 00
Danvers, A friend, for Nestorians,	1 00
Lynn, Mr. Cook's so. mon. con.	25 00
Newburyport, Mr. Stearn's so.	
coll. 200; mon. con. 43.72;	
which and prev. dona. consti-	
tute THOMAS M. CLARK, JO-	
SEPH MORRIS and EERA LUNT	
Hon. Mem.	243 73
Salem, Howard-st. gent. 32.14;	
la. 39.50; mon. con. 28.10;	
Tab. mon. con. 17.21;	116 95—388 63
<i>Franklin co. Me. Confer. J. Titcomb, Tr.</i>	
Bethel, Mon. con.	6 34
Chesterville, Rev. J. Sewall,	3 00
Lovell, Mon. con.	3 12
New Sharon, La.	12 02—26 48
<i>Franklin co. Ms. Aux. So. F. Ripley, Tr.</i>	
Leverett, Cong. so. to constitute Rev.	
DAVID EASTMAN an Hon. Mem. ack.	
in Aug. as fr. Ware.	
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Enosburg, G. Adams,	15 00
Fairfax, Cong. chh.	18 00
Georgia, P. Blatchly, 7; R. Blatch-	
ly, 5;	12 00
Sheldon, W. Morse,	2 00
St. Albans, Mrs. R. S. L.	5 00
Swanton, Benev. so.	45 00—97 00
<i>Graces and vic. N. Y. By C. A. Cook, Agent,</i>	
Bainbridge,	9 00
Chenango Forks, Coll.	26 42
Coventry, Coll. 40.47; fem. sew.	
so. 5; av. of wallet, 3.25;	48 73
Greene, Mon. con.	26 73
Guilford, Coll.	25 53
Lisle Village, Mon. con. 21; fem.	
cent so. 15.50;	36 50
Mount Morris, Coll.	121 00
Norwich, Coll. 52.87; mon. con.	
23.75; T. Enos, 50; D. Bel-	
lows, 15;	141 62
Oxford, Mon. con. 32.21; coll.	
22.17; sub. sch. for Ceylon,	
13.19; which and prev. dona.	
constitute AMOS A. FRANKLIN	
an Hon. Mem.	74 57
Plymouth, I. Sheldon,	10 00
Portageville, Presb. chh.	12 75
Prattsburg, do.	12 00
Preston, do.	12 00
Seneca Falls, Presb. chh. 33.77;	
W. H. King, for Betsey King,	
Ceylon, 12;	45 77
Sherburne, Coll. 51.96; fem.	
benev. so. 19.25; young la.	
social cir. 8.57;	79 08
Triangle, Mon. con.	4 50
Union, Cong. chh.	10 00
	704 79
Ded. dis. on unc. notes,	3 30—701 49
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, La.	13 00
East Hanover, Mon. con.	21 00
Hanover, Dartmouth coll. mon.	
con.	168 00
Littleton, Gent. 74; la. 32.37;	
mon. con. 5.16;	111 53
Piermont, Contrib.	6 00—321 53
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, H. Whittelsey,	20 00
East Durham, Indiv.	54 00—74 00
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Blandford, Mon. con.	25 00
Cabotville, do.	32 18
Long Meadow, 1st par. gent.	
116.70; la. 59.51; mon. con.	
48.60; sub. sch. 37.95;	262 76
Palmer, Cong. chh. and so.	31 26
Westfield, Chh. and cong. con-	
trib. 126; mon. con. 96.20;	

Mrs. E. W. Fowler, 30; D. Smith, 10;	964 20	New York City and Brooklyn, Aux. So.	
West Springfield, 1st par. gent. and la. 84, 21; mon. con. 34, 21; M. A. Chapin, to constitute ALONZO CHAPIN, of Foxboro', an Hon. Mem. 100; Agawam, cong. so. 17, 30; mon. con. 16, 64;	252 36	W. W. Chester, Tr.	
	567 75	(Of which fr. Rev. W. Adams, to constitute JOHN ADAMS, of Jacksonville, Ill., an Hon. Mem. 100; STREY E. MORSE, which constitutes him an Hon. Mem. 100; a friend, of 2d Avenue chh. to constitute SAMUEL M. PLEASANTS, of Richmond, Va., an Hon. Mem. 100; for miss. to Syria, 1;)	674 86
Ded. dis. on unc. notes,	46—867 35	Norfolk co. Ma. Aux. So. Rev. Dr. Burgess, Tr.	
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.		East Medway, 1st chh. extra effort, 51, 22; mon. con. 85, 10;	136 32
Berlin, Worthington so. Gent. and la. extra effort, 41, 17; mon. con. 13, 08;	54 25	Franklin, Mrs. I. Fisher, Roxbury, Eliot chh. and so. 125; mon. con. in do. 12, 75; la. for Ojibwa miss. 63, 12;	10 00
Middletown, 1st so. coll.	18 75—73 00	Stoughton, Fem. benev. so. for a child in Ceylon,	200 87
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	12 53	West Roxbury, Mon. con. 27, 22;	20 00
Hillsboro' Centre, Mon. con.	60 00	Rev. C. Marsh, 22, 78;	50 00—417 19
Kennebec, Me. Confer. of chhs. B. Nason, Tr.		Northampton and vic. Ms. Aux. So.	
Waterville, Mon. con. 40; la. 20;		J. D. Whitney, Tr.	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		Amherst, Young la. asso. to constitute Rev. DANIEL POOR, of Madara, Rev. WILLIAM G. SCHAUFFLER, of Constantino-ple, and Rev. AARON COLTON Hon. Mem. 175; S. par. mon. con. 7, 55;	182 55
New Castle, Mon. con.	6 78	Belchertown, 1st cong. so. extra effort,	30 66
Union, A friend,	1 00	Conway, La. so. for fem. child in Dindegel,	19 00
Warren, Mon. con.	20 00	Granby, Mon. con.	113 38
Washington, do.	9 74—30 52	Greenwich, Coll.	12 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		Northampton, 1st chh. men. con. 51, 21; Edwards chh. do. 11, 65; Mrs. L. Clark, dec'd, 20;	
Norfolk, Sab. sch. 8, 25; a fem. friend, 1;	9 25	Hamp. Chris. Depos. 23, 65;	112 51
Lowell and vic. Ms. Aux. So. W. Davidson, Tr.		Plainfield, Mon. con.	10 00
Lowell, 300; John-st. chh. and so. sub. 700;	1,000 00	Southampton, Extra effort,	118 46
Michigan aux. so. E. Bingham, Tr.		South Deerfield,	50
Detroit, Sab. sch. class in 1st presb. chh. for Mr. Whiting's sch. Jerusalem,	2 38	South Hadley, 1st par. mon. con. 74, 20; teachers and pupils of Mount Holyoke fem. sem. (of which to constitute Miss MARY LYON an Hon. Mem. 100;)	439 45-1,021 51
Farmington, Cong. so.	18 69	Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Mishawaka, Chh. and so.	30 60	Norwich, 2d chh. mon. con. 66, 11; gent. 26; 3d do. gent. 50; mon. con. 30, 14; coll. at miss. meeting, a thank. off'g, 456, 96;	620 21
Webster, 1st presb. chh. and cong. 44, 50; la. sew. so. 10; to constitute Rev. CHARLES G. CLARKE an Hon. Mem.	54 50—105 57	Lebanon, Mrs. A. Fitch, to constitute Rev. ANDREW M. FITCH, of Monroe, Mich. an Hon. Mem. 50; ack. in Aug.	
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.	105 50	Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Groton, Asso.		New Bedford, N. cong. chh. and so. to constitute GEORGE L. WOOD and SALMON P. CHASE, of Cincinnati, O., and Rev. JOHN V. BEANE and JOHN BRANT Hon. Mem. 395;	
Holliston, La. benev. read. so. for Choc. miss.	8 00	Trin. chh. and so. (of which to constitute Mrs. JAMES A. ROBERTS an Hon. Mem. 100;)	515 00
Westford, Fem. char. so.	23 00—136 50	Wareham, Mr. Nott's so. gent. 21, 51; la. 38, 48; mon. con. 14, 06; 74 05—520 06	
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.		Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Berlin, Evan. chh. and so. extra effort, which constitutes DEXTER FAY and OLIVER SAWYER Hon. Mem.	300 00	Camden, Fem. miss. so.	16 50
Concord, Trin. chh. and so. sub. 107, 13; mon. con. 23, 93; (of which to constitute Rev. JAMES MEANS an Hon. Mem. 50;)	131 06	Florence, Chh. and cong.	25 79
Framingham, Hollis evan. chh. mon. con.	31 86	Hamilton, 2d chh. and cong. 31;	
Holliston, Individ. extra effort,	105 00	W. Wilton, 10;	41 00
Hopkinton, La. miss. so. to constitute Mrs. REBECCA G. WEBSTER an Hon. Mem. 102, 52; cong. chh. and so. coll. 53, 55; less bad note, 2;	154 07	New Hartford, Miss N. Risley,	10 00
Saxonville, Extra effort,	35 00	Paris Hill, Cong. chh.	8 57
Sherburne, do.	37 01—694 00	South Richland, Mrs. J. Holmes,	5 50
Monroe co. N. Y. Aux. So. E. Ely, Tr.		Utica, Welch cong. chh.	18 20
East Avon, Presb. chh.	10 00	Volney, Chh. and cong.	24 00
Livonia, Evan. so.	83 95	Williamstown, do.	2 24
Medina, Presb. chh.	30 00	Winfield, do. 15; mon. con. 5;	20 00—171 80
Rochester, 1st presb. chh.	26 52	Orange co. Vt. Aux. So. J. W. Smith, Tr.	
Warsaw, Mr. Arnold,	2 00—152 47	Brookfield, Cong. chh. and so. 8;	
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.		Miss P. Edson, 10; L. Bigelow, 10;	28 00
United mon. con. 1st united and Chapel-st. chhs. 53, 44; Church-st. chh. mon. con. 10, 56; 3d chh. 26, 50; Broadway sab. sch. for Oregon miss. 6, 31; Centre sab. sch. miss. asso. for Bacon sch. Ceylon, 30; for tracts in China, 27;	153 81	Chelsea, Cong. chh. and so.	23 64—51 64
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.			
Meriden, La. sew. so. 10; sab. sch. 10, 50; free will off. 4, 04; av. of various articles, 14, 37;	38 91		
North Haven, E. R. Stebbins, dec'd,	10 00—48 91		

<i>Palestine Miss. So.</i> Ma. E. Alden, Tr.	
North Bridgewater, Estate of I. Packard,	2 50
<i>Penobscot co. Me. Aux. So.</i> E. F. Duren, Tr.	
Bangor, Hammond-st. chh. mon. con.	
38; av. of chain, 8.62; av. of	
jew. 2.75;	49 37
<i>Richmond and vic. Va. Aux. So.</i> S.	
Reeve, Tr.	1,227 50
<i>Rutland co. Vt. Aux. So.</i> J. D. Butler, Tr.	
Castleton, Cong. chh.	41 31
Orwell, do.	1 50
Pittsfield, Cong. chh. and so.	
mon. con.	10 00
Tinmouth, Cong. chh.	10 86—63 67
<i>Somerset co. Me. Aux. So.</i> C. Selden, Tr.	
Contrib. at confer.	12 24
Bingham, Mon. con.	6 30
Fairfield, R. Atwood,	1 00
Madison, Mon. con.	4 00
Norridgewock, 1st par. contrib.	
17.81; mon. con. 15.15;	39 96—56 50
<i>Sullivan co. N. H. Aux. So.</i> N. Whittelsey, Tr.	
Acworth, Miss H. Ware,	5 50
Charlestown, Evan. chh. la.	3 50
Newport, Mon. con.	40 41—49 41
<i>Taunton and vic. Ms. Aux. So.</i> H. Reed, Tr.	
Attleboro', 2d cong. chh. and so.	
to constitute PETER THATCHER	
an Hon. Mem. 113; mon.	
con. 17; fem. benev. so. 16;	
sab. sch. mon. con. for sch. in	
Syria, 9;	155 00
Raynham, Gent. and la.	45 00—200 00
<i>Valley of the Mississippi, Aux. So.</i>	
G. L. Weed, Tr.	1,163 07
<i>Western Reserve aux. so. By Rev.</i>	
H. Coc, Agent,	
Cuyahoga co. Cleveland, 44.55;	
Z. Fitch, 10; E. F. Gaylord,	
10; E. Morgan, 10; S. Whitaker,	
10; Miss E. Allen, 5; la.	
miss. so. for schs. in Ceylon,	
and two chil. in Bombay, 85;	
Medina co. Richfield, special	
effort, 64; Portage co. Free-	
dom, Cong. chh. 3.37; Root-	
stown, 7.37; Sandusky co.	
Lower Sandusky, To consti-	
tute Rev. FERRIS FITCH an	
Hon. Mem. 50; Summit co.	
Cuyahoga Falls, av. of jew.	
37; Hudson, Wes. res. col.	
mon. con. 5.29; av. of jew.	
37c. Middlebury, Mon. con.	
6.26; contrib. 7.37; D. Mc	
Naughton, Ceylon, 20; R.	
Kent, 10; T. Noble, 5; Tall-	
madge, Mon. con. 1.50; chil.	
in mater. asso. for I. C.	
Farabee, Ceylon, 13.44;	
Twinsburg, 2d chh. 4; 1st	
chh. 37c. Trumbull co. Brace-	
ville, 8; fem. sew. so. 5;	
Wood co. Plain, Rev. S. Van	
Tassel, 25; 1st presb. chh.	
4.25; young people's miss. so.	
3; ded. loss on rem. 9;	409 61—1,579 68
<i>Washington co. N. Y. Aux. So.</i> M. Freeman, Tr.	
Bal.	6 02
Argyle, Three indiv.	4 00
Granville, Six do.	5 00
North Granville, Mon. con.	13 00
Salem, Mr. Lambert's cong.	
asso. coll. 45.06; mon. con. 44;	
sab. sch. 7.48;	96 54
White Creek, United presb. cong.	
mon. con.	20 00
	144 56
Ded. c. note,	5 00—139 56
<i>Windham co. Vt. Aux. So.</i> A. E. Dwinell, Tr.	
Grafton, D. Wright,	10 00
<i>Windor co. Vt. Aux. So.</i> B. Swan, Tr.	
Barnard, Two indiv. of cong. chh.	7 00
<i>Worcester co. Central, Ms. Aux. So.</i> H. Wheeler, Tr.	
Worcester, Calvinist chh. mon. con.	
264; Union chh. and so. sab. sch. to	

ed. an Armenian youth in Constan-	
tinople, 37;	301 00
<i>Worcester co. Ms. Relig. Char. So.</i>	
H. Mills, Tr.	67 19
<i>Total from the above sources,</i>	\$13,693 37

VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend,</i>	100 00
<i>Albany, N. Y. 4th presb. chh. 50; Mrs. L.</i>	
M. Dayton, 18;	68 00
<i>Allen, N. Y. 1st presb. chh.</i>	18 00
<i>Andover, Ms. S. par. coll. 335; mon. con.</i>	
78.93; W. par. gent. 65; la. miss. so.	
58.46; a friend, 5;	542 39
<i>Arkport, N. Y. Mrs. E. Huribut, for Ore-</i>	
gon miss.	8 00
<i>Baltimore, Md. 5th presb. chh. special coll.</i>	
154.62; mon. con. 110.93; sab. sch. mon.	
con. 24.45;	200 00
<i>Bennington, Vt. 1st cong. chh. and so.</i>	145 50
<i>Billerica, Ms. Miss H. H. 2; a friend, 1;</i>	
do. 75c.	3 75
<i>Blue Hill, Me. Chh. and so.</i>	20 00
<i>Brighton, Ms. Mr. Lamson's chh. and so.</i>	379 00
<i>Buckport, Me. 1st cong. chh. and so. 104;</i>	
mon. con. 40;	144 00
<i>Castine, Me. La. asso.</i>	40 77
<i>Champlain, N. Y., P. Moore, 50; T. L.</i>	
Whiteside, 50;	100 00
<i>Charleston, S. C. Mrs. S. B. Dana, for</i>	
Charles E. Dana, Ceylon,	25 00
<i>Cherry Valley, N. Y. Fem. miss. so.</i>	22 68
<i>Columbus, Ill. Presb. chh. mon. con.</i>	29 00
<i>Connecticut, A friend,</i>	5 00
<i>Delaware Presbytery, N. Y.</i>	8 50
<i>Dupage, Ill. La. sew. so. 4; less dis. 12c.</i>	3 85
<i>East Machias, Me. Cong. chh.</i>	74
<i>East Tennessee and S. W. Virginia, By Rev.</i>	
W. Mack, Agent, 27.16; Kingsport,	
a bal. 5;	32 16
<i>Erseroom, Persia, J. P. Riach, to constitute</i>	
Rev. HENRY A. HOMES, Constantinople,	
an Hon. Mem.	50 00
<i>Fishkill, N. Y. Presb. chh.</i>	48 77
<i>Fresh Pond, N. Y. Presb. chh. special coll.</i>	7 12
<i>Fryeburg, Me. Gent. and la.</i>	52 00
<i>Glen's Falls, N. Y., A friend,</i>	5 00
<i>Greenwich, Ct. A friend, to constitute</i>	
THOMAS A. MEAD an Hon. Mem.	100 00
<i>Harpersfield, N. Y. Presb. chh. indiv. 53.89;</i>	
young people, for sch. in Bombay, 25;	
mon. con. 7.92; R. Hotchkiss, 50; Rev.	
S. Williston, to constitute ABEL DAY-	
TON, Jr. an Hon. Mem. 100;	236 81
<i>Harrisburgh, Pa. A friend,</i>	5 00
<i>Hunter, N. Y. Presb. chh. mon. con.</i>	11 00
<i>Huntsville, Ala. Presb. chh. sab. sch. for</i>	
William Leech and Margaret Russell,	
Ceylon,	24 50
<i>Jamaica, N. Y. Presb. chh. 11; L. Reeve,</i>	
25; — Reeve, 10;	46 00
<i>Keesville, N. Y. Chil. of mater. asso. for A.</i>	
D. Brankerhoff, Ceylon,	14 00
<i>Lacon, Ill. Chil. of mater. asso.</i>	2 18
<i>Lewes, Del. Coal Spring and Indian River</i>	
cong.	45 00
<i>Madison, N. J. Presb. chh. Mon. con. 18;</i>	
coll. 12.98;	30 98
<i>Marietta, O. Sab. sch. class, for Mrs. A.</i>	
W. Smith, Sandw. Isl.	6 00
<i>Mattoacan, N. Y. Presb. chh. 11.29; av. of</i>	
jew. 1;	12 29
<i>Middle Octobera, Pa. R. Patterson,</i>	3 50
<i>Minersville, Pa. Presb. cong.</i>	10 41
<i>Montreal, L. C. Amer. presb. chh. (of which</i>	
fr. Rev. C. Strong, to constitute Rev.	
THOMAS B. STURGIS, of Bridgeport, Ct.,	
an Hon. Mem. 50; fr. E. C. Tuttle, to	
constitute Rev. LOAMMI S. CORNUM, of	
York, Me., an Hon. Mem. 50;	1,000 00
<i>Newark, N. J. 1st presb. chh. mqn. con.</i>	
100; 3d do. D. Nichols, 10;	110 00
<i>Newburg, N. Y. Read. party, for Helen</i>	
M. Wells, Cape Palmas,	15 00
<i>New Lebanon, N. Y., R. Woodworth, a</i>	
rev. pen.	50 00

<i>Newton, Ma. E. par. mon. con.</i>	34 46
<i>North Chelmsford, Ms. Mon. con. to constitute Rev. BENJAMIN T. CLARK an Hon. Mem.</i>	50 00
<i>Oakland, Mich. W. Axford,</i>	5 00
<i>Overlin, O., L. Tomlinson,</i>	5 00
<i>Pennsylvania, A friend,</i>	50 00
<i>Penn Yan, N. Y., M. Hamlin,</i>	50 00
<i>Perry, N. Y. 1st presb. chh. mon. con.</i>	98 94
<i>Philadelphia, Pa. Wes. presb. chh. 38; sab. sch. miss. so. of do. for James W. Patton, Sandw. Isl. 30; J. Hanson, 50; W. Kirk, 10; Mrs. H. Fairfield, 5;</i>	123 00
<i>Pittsburgh, Pa. 3d presb. chh. J. Lyon, 30; 5th do. 13.25; 1st do. miss. sew. so. 60;</i>	93 25
<i>Plattsburgh, N. Y., A. C. Moore,</i>	50 00
<i>Princeton, N. J. Theolog. sem.</i>	13 00
<i>Rice, N. Y., J. Griffin,</i>	6 00
<i>Rockford and Winnebago, Ill. Fem. miss. so. 25; less dis. 79c.</i>	94 26
<i>Saratoga co. N. Y. A friend,</i>	3 00
<i>Savannah, Ga. Male and fem. miss. so. in Indep. presb. chh. (of which fr. a lady of Ga. for Anna Stiles, Cape Palmas, 15;)</i>	234 40
<i>938.57; less dis. 4.67; R. H. A. 50c.</i>	10 00
<i>Scotchtown, N. Y. Rev. E. D. G. Prime,</i>	10 00
<i>Shepardstown, Va. Presb. chh.</i>	10 00
<i>Slaterville, R. I. Mon. con.</i>	4 00
<i>Smyrna, Asia Minor, J. L.</i>	53 00
<i>South Berwick, Me. J. Plummer, 50; a friend, 5;</i>	10 00
<i>Streetville, U. C. Rev. W. Rintoul,</i>	30 00
<i>Trenton, N. J. Ewing sew. cir. for miss. to Africa,</i>	23 00
<i>Troy, N. Y. 2d st. presb. chh. Mrs. Church, 10; I. R. 5; D. W. 5; Mrs. F. 3;</i>	50 00
<i>Vermont, A friend,</i>	10 50
<i>West Nassau, N. Y. Presb. chh. mon. con.</i>	50 00
<i>Whalesburg, N. Y. Presb. chh. and Wadham's Mills, cong. chh. to constitute Rev. SILAS WOODRUFF an Hon. Mem.</i>	116 00
<i>Wilmington, Del. Hanover-st. chh. mon. con. 106; inf. sab. sch. 10;</i>	
	\$18,794 13

LEGACIES.

<i>Clarkson, N. Y. Levi Crocker, by M. Lewis, Ex'r,</i>	250 00
<i>Haverhill, Ms. Mrs. Betsy Webster, by B. Harriman, Ex'r,</i>	117 07
<i>New London, Ct. Miss Ann E. Edgar, by W. P. Cleveland,</i>	150 00
<i>Townsend, Ms. Samuel Stone, by Joel Adams, Ex'r, (prev. rec'd, 839.06;)</i>	400 00
	\$977 07

Amount of donations and legacies acknowledged in the preceding lists, \$19,701 20. Total from August 1st, to July 31st, \$240,591 08.

GENERAL PERMANENT FUND.

<i>West Springfield, Ms. Timothy Allyn, dec'd, by S. Lathrop, Ex'r,</i>	1,000 00
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DONATIONS IN CLOTHING, &c.

NOTE.—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

<i>Auburn, N. Y., A box, for Mrs. Pease, Cyprus.</i>	
<i>Bloomfield, N. J. Two hats, fr. J. C. Baldwin,</i>	2 60
<i>Brownville, N. Y., A barrel, fr. ladies, for Mr. Spaulding, Oregon,</i>	85 31
<i>Charlestown, Ms. A box, fr. ladies of Winthrop chh. and so. rec'd at Sandw. Islands.</i>	

<i>Cherry Valley, N. Y., A box, fr. fem. miss. so.</i>	
<i>Cooperstown, N. Y., A box, for Mr. Beadle, Beyeroot.</i>	
<i>Grafton, Ms. A box. fr. la. sew. cir. for Mr. Goodell, Constantinople.</i>	
<i>Greenwich, Ct. A box and barrel, for Mr. Knapp, Sandw. Isl.</i>	
<i>Medford, Clothing, fr. indiv. for Ojibwa miss.</i>	
<i>Meredith Bridge, N. H. A box, for Mr. Emerson, Sandw. Isl.</i>	
<i>New York City, A box, fr. W. R. Thompson, for miss. to Borneo; do. fr. Mrs. Barker, for Mr. Thompson, Cyprus; 3 kegs printing-ink, fr. G. Mather, 35;</i>	
<i>Northampton, Ms. A box, fr. Dorcas so. for Ind. miss.</i>	
<i>Peterham, Ms. A barrel, fr. fem. benev. asso.</i>	43 21
<i>Richmond, Va. A box, fr. la. of united presb. chh. for Mr. Aphroth, Ceylon,</i>	36 41
<i>Roxbury, Ms. A box, fr. la. for Ojibwa miss.</i>	67 41
<i>Watertown, N. Y. One pr. mittens, fr. Mrs. Beane.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va., acknowledges the receipt of the following sums, viz.

Richmond, J. F. Edmunds and others to constitute Jacob Morton, of Charlotte, an Hon. Mem. 100; Rev. S. B. S. Bissett, to constitute Rev. A. H. Watson, of Persia, an Hon. Mem. 50; Jane D. and Susan W. Morton, to ed. two boys at Ahmednagar, 40; J. B. Morton, 20; W. Morton, 10; J. H. Lacy, 10; J. F. E. for John F. Edmunds, Ceylon, 5; A. E. S. 1; C. T. S. 1; P. LeGrand, for Andrew Hart and Thomas P. Hunt, Ceylon, 40; H. A. W. 8; M. S. W. 2; W. W. W. 2; W. M. 2.50; D. F. M. 3; S. D. E. 5; H. E. S. 2.25; A. S. 2; I. M. R. 1; S. H. S. 1; L. A. S. 1; S. S. 1; W. B. W. 1.06; N. V. W. 50c. F. S. 50c. M. L. S. 63c. G. Hutcheson, 25; E. A. 5; P. A. 2; Mrs. E. W. P. 5; L. B. G. 5; Mrs. I. P. 5; E. P. 5; S. Hoge, for sch. in Bombay, 30; indiv. 34; a baptist, 5; T. W. G. 2.50; Schockoe Hill, United presb. chh. and cong. D. M. Branch, 100; Fleming James, 150; S. Reeve, 100; Rev. A. D. Pollock, 50; Mary A. James, 50; J. Caskie and fam. 100; G. M. Atwater, 10; F. E. Hart, 10; W. B. Read, 10; J. Gray, 10; J. H. Eustace, 10; Mrs. Mills, 10; F. Bransford, 10; J. F. Price, 10; M. L. James, 10; M. Trent, 10; J. Caskie, 10; M. J. Caskie, 10; C. Gennet, 10; E. Gennet, 10; M. Young, 10; E. Anderson, 10; A. Burr, 30; J. H. Tyler, 10; E. Reeve, 10; A. S. Hutcheson, 10; Robert B. Cungan, 10; indiv. 153.55; coll. 34; Goose Creek and Harrisonburg, Chh. mon. con. 40.50; Lynchburg, C. G. 5; Orange, Q. B. 5; Goochland, M. S. 1; Prince Edward, Mrs. A. S. Rice, 2; Mrs. L. 1; Winchester, S. W. Tidball, 10; Powhatan, G. W. T. 5; Hanover co. W. T. P. 5; Mrs. R. P. 2.50; three girls, 3; Cumberland, Cong. 65.95; W. P. 5; Dr. Chappell, 10; la. so. for John Kirkpatrick, Nestorian miss. 30; Bedford, Jane Moseley, for a child at Areopolis, 30; Farmville, C. S. G. 3.50;

\$1,617 00